A Treatise of Specters.

OR, AN

HISTORY

OF

Apparitions, Oracles, Prophecies, and *Predictions,* With *Dreams, Visions,* and *Revelations.*

AND THE

Cunning Delusions of the

DEVIL, to strengthen the *Idolatry* of the GENTILES, and the Worshipping of Saints departed; With the Doctrine of Purgatory.

A Work very seasonable, for discovering the Impostures and Religious Cheats of these Times.

Collected out of sundry Authours of great Credit; And delivered into English from their several Originals,

By *T. B.*

Whereunto is annexed,

A Learned TREATISE, confuting the Opinions of the SADDUCES and EPICURES, (denying the appearing of Angels and Devils to Men) with the Arguments of those that deny that Angels and Devils can assume Bodily shapes.

Written in *FRENCH,* And now rendred into *ENGLISH.*

With a Table to the whole Work.

LONDON,

Printed by *John Streater,* dwelling in Well-Yard, near the Hospital of S. *Bartholomews* the Lesse, 1658.

TO THE HONOURABLE,

THE

Lord *Cholmley*, Lord Viscount *Kell*, &c.

My Lord,

I *Should in the first place (if possible) anticipate your wonder; when these rude Lines shall plainly salute You,* Defender *and* Protector *of their Innocencie: Since I, who have thus preposterously run them, am not so happy as to be known to Your Honour. I shall therefore humbly take leave to declare the grounds of this my presumption (for I dare not call it otherwise, unlesse by your permission). The first is, your unbounded Goodnesse; to which I am relatively obliged, and much acquainted by the frequent commemorations of my nearest Relation, whose Father had the happiness to live and die under the benevolent influence of Your honourable Service; And, by the Information of those whose expressions proceed from the dictates of their own Experience, find, That where You have once obliged any by Your incomparable benignity, Your favours flowed down infinitely to all Relations. The next is, The Worthiness of those Learned Authours, by whose Care and Industry these Examples were left for the use of future Ages: whose Ashes might justly rise up against me, if (being so unworthy to mention, much less to collect their Labours my self) I should not commend them to the Patronage of one most Noble and Ingenious: Nor do I conceive it the lightest consideration, That Your Lordship being acquainted with these Collections in their severall Originals, must necessarily (for the communicative quality inherent in all truly noble and generous dispositions) wish they were accommodated to the apprehensions of inferiour capacities.*

I shall not trouble Your Honour with what Motives I had for exposing this Work to publick View; Since these so much Saducean *and* Socinian *Times, most loudly, proclaim an eminent necessity of utmost endeavours in this particular: And since it is the duty of all men, to study rather the Publick, than their own private, advantage.*

This being a Stranger, needs the more Encouragement. Besides, being usher'd into this our English World *by so unworthy a hand, must consequently participate of the weakness of my endeavours: But however defective, or exposed to injury, Your acceptance will abundantly supply, and your Patronage secure, it from the imputation or prejudice of any* Momus.

Should I further question that invincible Courtesie *which I hear every where extoll'd, I might thereby aggravate, instead of extenuating, my Presumption. Therefore I shall cease to trouble You further, but with this one request, That You will favourably interpret my boldness in subscribing my self,*

My Lord,

Your Honours most humbly devoted Servant,

Thomas Bromhall.

A

A Catalogue of the Authors out of which these Stories and Examples are selected.

A.

ADon Viennensis.
Ælianus.
Æmilius.
Æneas Sylvius.
Agatinus.
Alexander ab Alexandro.
Antonius Beneventus.
Antonius de Turquemada.
Apollonius.
Apulejus.
Artunus.
Athenæus.
Aventinus.
Augustinus.

B.

BArtholomæus Bononiensis.
Benno Cardinalis.
Blondus.
Bonfinius.

C.

CArolus Magnus.
Caspar Goldwurm.
Caspar Peucerus.
Cassiodorus Remius.
Catalogus Treverensis.
Cedrenus.
Chronicon Cassinense.
Chronicon Helvetiæ.
Chronicon Saxoniæ.
Cicero.
Cœlius.
Collenutius.
Cromerus.
Cuspinianus.

D.

DIctys.
Diodorus Siculus.
Diogenes Laertius.
Dion Cassius.
Dion Nicæus.
Dositheus.

E.

EGnatius.
Erasmus Roterodamus.
Euagrius.
Eunapius.
Eusebius.
Eustachius.

F.

FRanciscus Petrarcha.
Francius.
Fulgosus.

G.

GEllius.
Georgius Agricola.
Georgius Sabinus.
Gilbertus Cognatus.
Gregoras.
Gregorius Turonenus.
Gulielmus Mamulsbruciensis.

H.

HAdriani Chronicon.
Haithonus Armenus.
Hector Boethus.
Henricus Coloniensis.
Henricus Erfordiensis.
Hermanus Gygas.
Herodotus.
Hieronymus.
Hieronymus Cardanus.
Homerus.

I.

JAcobus Meyer.
Jacobus Ruffus.
Jason Pratensis.
Joachimus Camerarius.
Joannes Agricola.
Joannes Baptista Porta, Neapolitanus.
Joannes Bodinus.
Joannes Fincelius.
Joannes Langius.
Joannes Magus.
Joannes Meyer.
Joannes Saxo, Grammat.
Joannes Trithemius.

Joannes Vierus.
Jobus Fincelius.
Jodocus Darmudanus.
Josephus.

L.

Laurentius Valla.
Leonides.
Lilius Gregorius Gyraldus.
Livius.
Ludovicus Guicciardinus.
Lycosthenes.

M.

Macrobius.
Malleus Maleficarum.
Mamelburiensis.
Manlius.
M. Fritschius.
M. Paulus, Venetus.
Martinus Lutherus.
Marulus.
Metaphrastes.
Munsteri Cosmographia.
Mutius.

N.

Natalis Comes.
Nauclerus.
Nicephorus.
Nicetas.
Nicolaus.

O.

Olaus Magnus.
Ovidius.

P.

Paschasius.
Paulus Æmilius.
Paulus Diaconus.
Paulus Grillandus.
Paulus Jovius.
Pausanias.
Petrus Ciezus.
Petrus Mamorius.
Philippus Melancthon.
Philostratus.
Platina.
Plinius.
Plutarchus.
Pollux.
Polydorus Virgilius.
Pontanus.

R.

Rabanus.
Ramulphus.
Regino.
Robertus Gaguinus.
Rutilius.

S.

Sabellicus.
Schaffnaburgensis.
Servius.
Severus Sulpitius.
Sigebertus.
Sleidanus.
Socrates.
Sozomenus.
Statius.
Stobæus.
Strabo.
Suetonius.
Suidas.

T.

Theodoretus.
Theodoric. Gresmundus.
Theopompus.
Thomas Patriarcha Barbasiensis.
Turpinus, Remensis.

V.

Valer. Maximus.
Vincentius.
Ulricus Molitor.
Volaterranus.
Vopiscus.
Urbanus.
Urspergensis.

W.

Wernerus.

X.

Xiphilinus.

Z.

Zonaras.

AN

AN

HISTORY

OF

Most strange Phantasies and Apparitions, with the various sleights and cunning delusions of *Devils*.

MArcus *Brutus* and *Cassius*, who had murther'd *Cæsar*, came together to *Sardis*, where it is reported, *Brutus* was accosted with a horrible Vision. He was a man, naturally very watchfull, and one so laborious and continent, that he afforded himself but a very small part of his time to sleep in. In the day he rested not at all, in the night very little; and that when (all men being drowned in sleep) he had neither any employment to do, nor person to converse with. And, at that time, being engaged in a War, and agitating things of a most high concernment, he was so carefull and intent concerning the prosecution and event of those affairs, that, having first (for a short space) refresht himself with sleep after Supper, he wholly set apart the rest of the night for the promoting of his urgent occasions. And if it happened, that he had finished his businesse before, he betook himself to his study untill the third watch; when, all his Centurions and Tribunes were wont to repair unto him. When he was (I say) at *Sardis*, and projecting how to convey his Army out of *Asia*, in the beginning of the night the Moon began to abate of her wonted lustre, the Camp being in a deep silence. Whilest *Brutus* was deeply cogitating of some serious matters, he thought he heard the footsteps of some one near him; whereat he looking back towards the door, behold, a prodigious Apparition, one of a monstrous and horrid shape and bignesse stood by him, without speaking one word. *Brutus*, not without some reluctancy, ask't him, *what Man or God art thou? or what is thy businesse here?* The Vision answered, *O Brutus, I am thy evil Angel, and thou shalt see me again at Philippi.* At which *Brutus* nothing daunted said again, *I shall then.* But when it was vanished, he called together his Servants, who averred to him, they neither saw nor heard 1.

either Vision or voyce; after which *Brutus* took his rest again. When it was light, he went to *Cassius*, and told him of this Phantasm. When, after *Cassius* was slain at *Philippi*, whilest he prepared for a second fight, wherein he was conquered, after he had been Victor in the first; In the night (as the story sayes) the same Vision appeared again to *Brutus* in the same shape, not speaking a syllable, but so vanisht. *Plutarchus in Bruto.*

2. WHen *Marcus Antonius* became bankrupt at *Actium*, *Cassius* of *Parma* his Partner fled to *Athens*; where, in the dead of the night as he lay in his bed ingulph't with cares and perplexities, he phancied, a man of a monstrous magnitude, a black and ugly hue, his beard incompt and squalid, and his hair disorderly hanging down, came to him; And being askt who he was? answered, κακοδαίμονα, *i.e.* thy evil Angel, or Genius. Being at last affrighted with so horrid a presence, and so evill a name, he called in his servants, and questioned them, whether they saw one of such a dresse and visage either come in, or go out of his Chamber? and when they had assured him they saw none such, he again composed himself to his rest: but presently the same Phantasm haunted him; Wherefore he cast off all thought of rest, and commanded a Candle up to his chamber, and enjoyned his servants not to depart from him. Between this night and his execution inflicted by *Cæsar*, was but a very short interval, as you may read in *Valerius Max. l.* 1. *c.* 7. and *Sueton. in Aug.* and *Plutarch. in vita Antonii.*

3. DIon of *Syracusa*, after the *Syracusans* were made free, and a little before he was slain by *Calippus*, as he sate by chance in his Porch in the evening full of carefull thoughts, heard a sudden noise; and looking about him, (it being yet day-light) he saw a huge woman, in face and habit nothing differing from a Tragick fury, sweeping the house with a Broom. He, very much terrified, called his friends, and acquainted them with the sight, and intreated them to stay and lodge with him that night, for he should sink under his terrour, if they should leave him, and the Ghost haunt him again. The Ghost, indeed, troubled him no more, but his Son, being almost arrived to Manhood, by reason of some slight and puerile crosse, became so sorrowfull and enraged, that he precipitated himself from the house top, and so perished. *Plutarchus in Dione.*

4. ALexander the third, King of *Scots* took to Wife *Joan* Sister to *Henry* the third, King of *England*; which *Joan* dyed without issue: after which he married *Margaret*, daughter of the same King *Henry*, who bare to him *Alexander*, *David*, and *Margaret*; All these dyed: yet the King not altogether dispairing of an Heir and Successor of his body, married the third time one *Iola*, daughter of a Knight of *Draconum*; whilest by night they were celebrating the Wedding Feast, he saw the likenesse of a dead Man follow the Dance. The same year the King was knockt off his horse and slain.

Hence

Hence arose all that sedition and destruction which blasted that, formerly, flourishing Kingdome. This fell out in the year of our Redemption, MCCL. *Cardanus de rerum varietate, l.16. c.93.*

THere is a noble Family, and among the chiefest of *Parma*, calle by the name of the *Tortells*, which have a Castle, wherein there is a Hall; In it about the chimney, an old woman for this hundred years uses to appear when any of the Family dyeth, or is like to dye. On a time a gallant Matron, by name *Paula* of *Barbia*, which was one of the same family, when we were at Supper together at *Belzois*, told me, that one of the Maids of the house was very ill, and that the old woman appeared, all were of opinion that she would dye: But it fell out otherwise, for she recovered; but another of the family which was well, dyed suddenly. They report, that this old woman, whose Ghost is now seen, was formerly very rich, and was by her own Nephews murthered for her moneys sake, and hackt in pieces, and thrown into the Privy, *Cardanus, ibidem.* 5.

ANtonius Urceus Codrus, a Grammarian of *Brixia*, the very same night he dyed, thought he saw one of a huge magnitude, a bald pate, his beard hanging down to the ground, fiery eyes, carrying Torches in both hands, and terrible all over, and he spake to him thus; *Who art thou, which walkest up and down alone thus like a Fury, in that time of the night, when men are fastest asleep? Speak out, what dost thou look for? or whither goest thou?* When he had thus said, he skipt out of his bed to avoid him, rushing in violently upon him. *Bartholomæus Bononiensis in ejus vitâ.* 6.

JAcobus Donatus, Patricius of *Venice*, and also rich, when on a night sleeping with his Wife he had a taper light, and two Nurses also were asleep in a truckle-bed with a young child, not a year old, he saw the chamber door open by little and little, and a man, I know not who, put in his head; the Nurses also saw him, but no body knew him; The young man being affrighted, as well he might be, snatcht his Sword and Buckler, each of the Nurses great Tapers, into the Hall they come, which was near adjoyning to the Chamber, where all things were close. The young man comes back with great admiration, the small Infant, which was well in health, dyed the next day. *Cardanus de Rerum varietate, lib. 16. cap. 93.* 7.

VVHen *Cursius Ruffus*, in his family notable for nothing of worth, did act as *Quæstor* at *Adrumetum*, a City of *Africa*, walking up and down at noon in the porch, he saw the shape of a woman of a more comely hue, far beyond any mortal creature, which spake unto him, *Thou art Ruffus, which shalt shortly come Vice-Consull into this Province.* He being hopefully advanc'd with this prodigie, not long after enjoyed the Proconsulship of *Africa* by *Tiberius* 8.

berius Cæsar, whereby the event of the Vision was fulfilled. *Fulgosus lib.* 1. *cap.* 6.

9. EDwinus being banished by *Ethelfred* King of the *Northumbrians*, fled to *Redovaldus* King of the *East-Angles*. Not long after, when *Ethelfred* by some in authority sought to kill him, he began to take great care to secure himself. In the night, when all was still, one of an unknown face and habit, having met with him, ask't him what he would give him, if he told him that which would free his mind from all manner of sadnesse. *Edwinus* made him this answer, whatsoever was his, that he might lawfully request, and was in his power, that he will freely give him. Then he prognosticated to him, that so soon as he could make an escape out of his Enemies hands, he should then recover the Kingdome of his Ancestors, and when he had conquer'd his Enemies, he should enlarge it, both far and wide; immediately laying his hand upon the top of his head, he saith; When any one *Edwinus*, shall come to you, after you enjoy your own, and shall in this manner lay his hand upon your head; be you then mindfull to keep thy promise. When he had done speaking thus, he on a sudden vanished. The young man being in a wonderfully manner transported with this Oracle, a long time ruminating within himself of this matter, durst not open it to any. But when *Ethelfred* was slain, he being brought home into his own kingdome by *Redovaldus*, being advised by *Ethelberg* his Wife, the sister of *Edbaldus* King of *Kent*, to embrace the Christian Religion; when he on purpose delayed the businesse, and could by no perswasion be made pliable, *Paulinus* a devout man, which by long intreating could do no good, in the interim being taught by an Oracle from Heaven, (as we must believe) came to him, who made stay at *York*, and putting his most sacred hand on his head, requested him, that he would call to mind what that meant. *Eduinus* being amazed at the Oracles sudden issue, instantly fell down at the Prelates feet, and was with his fellow Christians washed in that holy Fountain. *Anno* 627. *Polydor. Lib.* 4. *Hist. Angl.*

10. MAcchabæus Cosen German to *Ducanus* King of *Scotland* and *Banquho Stuart* a valiant man travailing through a forrest towards the Court, met three Women of an unwonted and strange habit and appearance, One of them said, Hail *Macchabæus*, *Thanus Glammis*, which was a Title of Honour he had lately received. The second said to him, Hail *Caldarius Thanus*, another and higher title of honour: and the third, Hail *Macchabæus*, Thou shalt hereafter become King. Then said *Banquho*, Me-thinks you are something unkind whosoever you are to prefer this man not onely above all the noble Men of the Land, but even unto the Throne, and give me no promotion at all. To this the first answered. Yea we declare unto thee far greater things than these; for this man, indeed, shall reign, but his dominion shall have an unhappy end with him for none of his posterity shall ever enjoy his Kingship after him: where-

as (although thou shalt not become King thy self) thy posterity for a very long succession shall obtain and hold the Throne. When these words were ended, they all vanished out of their sight. At first these things passed as a vain phansie: but when *Macthabæus* first ascended to the dignity of *Caldarius*, and afterwards beyond all expectation was made King, King *Ducanus* being slain; and having two Sons, he began to call to mind the Vision; and inviting *Banquhones*, and his onely Son *Fleanches* to a Supper, by that means projected both their deaths: but when they had slain the Father, the Son, by the darknesse of the night, made an escape. At length *Macchabæus* was slain by *Malcalmus* the third Son of *Ducanus* and after many Generations the Kingdome fell into the hands of the Successours and Gran-children of *Banquhones Stuart*, and remains to this day in the possession of a daughter and heir of his Family, *Cardan. l. 16. c. 93. ex Hectore Boëtho.*

11. HOtherus King of the *Swedes* and *Danes*, as he was a hunting having lost his company, as he wandred alone espied a company of Nymphs in a certain Den or covert, who promised him all good fortune, but withall advised him, that he should by no means wage war against *Balderus* King of the *Danes* who was a superlatively wise man, and one generated by a secret seed and production of the Gods. Having spoken these things, they suddenly vanished, and left *Hotherus* (who thought he had been in a Cave) in the open field. Some years after, (having commenced a war against *Balderus*, but hitherto with very ill successe) he chanced to light upon the same Vision; when he sadly bewailed to them his adverse fortune, and the sadnesse of his condition; nor would he cease his complaints untill they had made him a promise of better successe. The Nymphs told him (though he should seldome come off victor yet) that he should lose no more men then his enemy; and that he should obtain the victory if he could but find by what means to intercept certain food prepared for the Enemy to augment his force and courage. So he departed and rallied his forces. And whilst he diligently watched the Camp of the Enemy, he saw three Virgins go out who secretly used to carry them provision, whom he followed as fast as he could run, till at last they came to a house which they frequented; where, by the help of his Harp; (on which he plaid most sweetly) he got from them a most glorious Belt, and the powerfull girdle of Victory, and having returned the same way he went, met the Enemy, and overthrew him, so that the day after he was wafted over to *Proserpina*, who was seen to stand by him as he slept. *Olaus Magnus, lib. 3. c. 10.*

12. C. *Julius Cæsar*, in his civill war, when he had gone as far as the Bank of *Rubicon*, is said to have stood at a pause, and considering with himself what a destruction the passing of that River would be to Mankind: whilst he stayed upon the bank he had an apparition; A man of an extraordinary bulk sitting upon the opposite

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posite bank playing upon a Pipe made of Reeds: And when, besides shepheards, many Souldiers, and amongst them some Trumpeters flock't to the Bankside to hear him, one of their trumpers leap't from him into the River, and with a very shrill voice began to sound an alarum, and so passed to the other side. Then *Cæsar* said, Let us go, since the wonderfull signs of the Gods and the wickednesse of our Enemies thus invite us: The lot is now past, *Sabellicus l.* 7. *Enead.* 6.

13. PElopidas, General of the *Theban* Army, (whilest he encamped about the *Leuctrian* field, where the daughters of *Scedasus* were entombed) saw *Scedasus* and his daughters; they lamenting about their Tombs, and cursing the *Lacedemonians*: and their father (who long before for that he had not revenged so horrid a crime, cursing the *Lacedemonians*, killed himself upon the tombs of his daughters) told him, If he would conquer the *Lacedemonians*, he must sacrifice a red Virgin to his daughters. But when this seemed something too barbarous a sacrifice, to appease the gods with a humane offering, not satisfied in his mind about it, at last a young Mare which had never taken horse, came from the herd and stood in that very place where he had consulted with the Ghost. And when *Theocritus* the Prophet saw the Mare was of a yellow shining colour, and proudly reining-in her neck, she pranced and neigh'd, he called *Pelopidas* with a loud voice, and said, that this was his offering, and that he could expect no other Virgin. Then they brought the Mare adorned with garlands to the Sepulchre, and there sacrificed her: Soon after, the Battle began, wherein the *Lacedemonians* received that memorable overthrow of *Leuctria* by *Bœotarchus* and *Pelopidas*. *Plutarchus in Pelopida.*

14. VVHen *Gennadius* the Chief of *Constantinople*, under *Leo* the Great Emperour, was by night standing at the Altar, and praying to God for the world, a certain evil spirit appeared to him, which being by him forc't away by his making a crosse, answered him thus in the voyce of a man; That as long as he liv'd indeed, he wo ld avoid, and be at quiet, but afterward, he would leave no way unattempted to trouble the Church of God. *Nicephorus lib.* 15. *cap.* 23. *Suidas. Cedrenus*

15. A Little before that *Henry* the seventh Emperour dyed, and the slaughter of the chief Rulers of the Nation, as *Musatus Patavinus*, and *Franciscus Petrarcha* do history it, the Inhabitants of *Mediolanum*, in the house-floor of *Matthæus* the chief Governour, who also merited the name af *Matthæus the Great*, when Sun was set, an armed horseman appear'd to him far bigger then the shape of man; when many for an hours space had beheld it, it then vanish'd away, with great terrour to the beholders. Likewise three dayes after at the third hour, in the very same place, two horsemen in the like shape, being seen skirmishing between themselves, vanished also. *Sabellicus libro* 1. *cap.* 4.

Two

TWo famous Merchants, going into *France* through the groves near the *Alpes* in *Italy*, they met a man bigger then the ordinary size of men, he calling them suddenly, charged them thus; *Speak to my Brother* Ludovicus Sfortia, *and give him these Letters from me.* They being amazed, and enquiring, Who he was? he replyed, That he was *Galeacius Sfortia*; and straightway he vanished from their sight. They returned in all haste to *Mediolanum*, from thence to *Viglevanus*, where *Maurus* lived. They present their letters to the Prince, the Courtiers scoff at them; but they standing stiff in their errand, were cast into prison, and being put upon the wrack, they shewed by their constancy, that there was no fraud in them. In the mean while with great fear and ostonishment they deliberated about opening the Letters. All the rest making doubt what to do, one *Galeacius*, a Commander in chief feared not. The letter was folded up like a Bishops Writ (as they term it) very long, fastened with small instruments of brasse. The words whereof were these; *O, O, O Ludovicus, take heed to thy self, For the* Venetians *and the* French *have conspired to ruine thee and thy off-spring. But if you will give me a thousand nobles, I will endeavour to reconcile their high spirits, and to turn away your ill fortune, and I doubt not to accomplish it, if you do not stubbornly refuse me. Farewell.* The subscription was; *The spirit of* Galeacius *thy Brother.* Here some being astonished at the strangenesse of the thing, others laughing at the device, and most averring, he must put money into his hands: yet lest he should make himself a laughing-stock, the Prince refrain'd this superstitious prodigality, and sent home the Merchants again. But in a short while after he was unthron'd by *Ludovicus* the Twelfth King of the *French*, and carried away prisoner. *Artunus Section* 1. *historiæ Medionens. oculatus testis.* 16.

THe Father of *Ludovicus Alodisius*, who was possessour of all the wealth of the City *Imola*, a little after he went from hence, appeared in a private place to the man in his journey, whom his sonne *Ludovicus* sent to a City in *Italy* called *Ferraria*, sitting on horseback with a hawk, (as 'twas his manner in hawking to hold him) and spake to him, although in great fear, to bid his sonne to come that very next day into the same place; for he would tell him of a businesse of great consequence. Hearing that; *Ludovicus*, both because he was incredulous thereof, and was also afraid of some treachery, sent another in his stead. That same ghost meeting him, which appeared before, was very sad that his son came not; for he said, he would tell him many more things: But at that time he bad him tell him onely this, That twelve years being expired, and one moneth, the day likewise being particularly set down, he should be no longer Governour of that City which he had. The time which the Ghost had foretold of was come; with great diligence in that very same night, which his Fathers evil Angels suspected, *Philippus* his Souldiers, Captain of the City *Mediolanum*, (with whom he had 17.

had made a Covenant, and therefore fear'd him not) the trenches being hard frozen, scaled the Walls, and with ladders took the City and its Governour. *Sabeb. lib.* 1. *cap.* 4. *Exempl.*

18. WHen *Constantinople* was besieged by the savage *Turks* both by Land and Sea, There was seen at *Come* a City near adjoyning to *France*, a great company of doggs whirried up and down in the Ayr, and after them flocks of divers kinds of beasts, and as it were many footmen, first of a slender harnesse, then pikemen and other weapon'd men followed after, and horsemen followed them, divided into Troops, with a great Army set in battle array; They seemed for the space almost of three hours to be an Army at hand. At length a huge and formidable Man of a high stature, such as cannot be expressed, as General of the Army, sitting upon a dreadfull horse, advanced, and some other vain Apparitions, the forerunners of great mischiefs, till night drawing on, whatsoever they saw vanished away. Which Wonders every body thought did foretell ruine, destruction, and misery to follow after, which the fates had necessitated; and so it came to passe. *Alexander lib.* 3. *cap.* 15.

19. AS *Sigebertus* reports in his Chronicle, *Antiochus* by a Divine hand of Judgment was overturned and cast down in the second year of *Mauritius*; A certain Citizen of the place, a man of singular piety, and full of charity, and liberall in his Alms, saw an old man all in white, with two more with him, standing in the midst of the City with a handkerchief in his hand, with which striking the middle part of the City, it suddenly was overturned, houses, men and all. And his two companions had much ado to perswade him to spare the rest of the City that stood; so when he had used many comfortable speeches to this good man, they appeared no more.

20. IN the year of our Lord, 1536. a certain Factor of *Sicilia* journying from *Catana* to *Messana* upon the 21 day of *March* took up his lodging at *Taurominium*; thence next morning travelling on his way not far from the Town, he met 10 Pargettors, as they seemed to be carrying with them their tools, he asking whither they were bound? They answered, To *Ætna*, (commonly called, the Mountain *Gibellus*). And soon after ten more of them, who being asked whither they all went? returned the same answer, *That their Master Workman had sent them to build a certain Edifice at* Ætna; and being asked, who their Master was? they said, *He came a little after them.* And suddenly he met a man exceedingly taller then any ordinary man, with a very long beard and hair, and blacker then any Crow, so that he might seem to be Vulcan himself, had he been lame; He without any more complement, askt the Factor, Whether he met his Workmen? He answered, That indeed he saw certain Men, who said they were going to build at *Ætna*; but whether they were his Workmen or no, he knew not; but if they were, he would be

be glad to know what moved him to undertake so strange a piece of Work, as to build in a Mountain so high, and so deep in Snow, that it is hard for the ablest Traveller to passe there. Then said this unknown Architect, *Although you little credit my words, you shall shortly know, and your eyes shall bear you witnesse, that I am able to perform this and much more, if I please.* And with these words he vanished out of his sight. At this the man became so terrified, that he had like to have dyed in the place; but with much ado he got back to the Town full of horrour, and according to the custome procured a Priest, was confest, declared his vision, and the same evening departed this life. The beginning of the night following, the 23. of *March*, there was a great Earthquake, and exceeding great flames of fire burst out of the top of the Mountain *Ætna* on the East side, and were violently carried toward the Sun-rising, insomuch, that the Clergy and people of *Catana* were so struck with terrour, that they all ran to the Church of St. *Agatha*, to implore divine assistance, from whence the voyce of their prayers, and excessive weeping, with their dolefull ditties, and unanimous cry for mercy, the bells all the while ringing mournfully, came to the Church dedicated to the Purification of the Blessed Virgin. And (O wonderful event!) before their prayers were ended, the fire began to decrease, and in a short time became utterly extinct. *Gilbert. Cognat. libro octavo narrationum.*

Damascius Syrus Simplicius, and some other learned men came out of *Sicilie* together, and went into *Persia* to see King *Cosroes*; of whose fame and vertue they had heard great report. In their coming home, as they returned, they found the body of a man in the field unburied. They abhorring the inhumanity of the *Persians* buried it. In the night time the shape or Ghost of an old, honourable person seem'd to haunt one of the retinue, saying, *Do not interre that unburied corps, let the Dogs tear it in pieces. The Earth is the Mother of us all, it admits not of that man, who depraves his Mother.* When he was awake, he told his vision to the rest; Wherefore going back again in the morning into the field, they saw the naked corps lay in the open field. *Agathius lib.* 2. seems to speak of it, among his Greek Epigrams, 21.

Μὴ θάψῃς τὸν ἄθαπτον, ἔα κυσὶ κύρμα γενέσθαι·
Γῆ πάντων μήτηρ μητρόφθορον οὐ δέχετ' ἄνδρα.

Let this unburied Corps no buriall have,
Our Mother Earth to Mother-wrongers lends no grave.

Edward the third King of *England*, when on a time the Collectors of the Tribute-money which was impos'd on the people, had brought before him a huge heap of money given out of that tribute, to make him merry, he suddenly thought he saw the Devill sporting and playing about the money, and therefore, abhorring money 22.

C of

of this nature, as a detestable thing, they say he presently commanded it to be taken out of his sight, and to be restored to the people. *Polydor. lib.* 8.

23. WHen *Thyana*, a City of *Asia*, (which had rebelled) was taken, *Aurelianus* the Emperour being in his Pavilion all alone, very angry, thinking how to destroy it, he saw with great terror *Apollonius Thyaneas* the Philosopher appearing to him, which was dead long since, and advising him; *Aurelianus, if thou desirest to be a Conquerour, think not to slay my Citizens. Aurelianus, if thou wilt be a Ruler, shed no innocent blood. Aurelianus, be mild, and gentle, if thou wilt be a Victor. Calius lib.* 17. *cap.* 13. *ex Fl. Vopisco.*

24. ST. *Martin* the Bishop of *Tours* in *France*, was greatly tempted by the Devil. On a time the Devil appeared to him all in purple, and with a Diadem, in the person of Christ. *Martin* seeing this, was amaz'd; the Devil saith unto him; *Know* Martin, *whom thou adorest: I am Christ, I am going to the Earth, I would first make my self known to thee.* Here when *Martin* replyed not, he saith again, *Martin, why doest thou doubt to believe in me, seeing thou seest me? I am Christ.* Then he being taught in Gods Word by the Holy Ghost, saith; *My Christ was crucified and wounded, but I see you in no such habit, neither put I my belief in you.* At this word he vanished. *Marulus ex Severo Sulpitio.*

25. WE read in the Life of *S. German*, a Bishop, that on a night when the cloth was laid in an Inne after Supper, he much wondring at it, was inquisitive, for whom that Supper was provided? and answer was made, *For good Men and women which straggle up and down in the night.* Whereupon the holy man intended to watch them. And lo, a great company of men and women came to the Table, whom he charging not to go away, the whole houshold lookt if they knew any of them. They saying they were all neighbours, every bodies house being searcht, he found them all in their beds. Whereupon he presently put them all to their oaths, who acknowledged, that they were evil spirits, or Devils.

26. MEnippus, the Scholer of the Philosopher *Demetrius*, a very handsome young man, when he went to *Cenchraea* by *Corinth*, he met the shape of a strange Maid, beautifull and rich, which said, that she was in love with him; Thereupon she invited him to go to her house: He being love-smitten, oftentimes kept her company there, and did think to marry her. She had a house furnished like a Princess. *Apollonius Thyaneus* considering all things in that house, cry'd out, that she was one of the *Fairies*, whom some call *Hagges*, others walking-*Ghosts*. *Philostratus in vita Apollonii.*

JAmblicus that famous Magician, when a certain Egyptian whilst he was making his challenge, had an apparition to the great terrour of all the standers by; bad them be of good cheer, and not wonder at it, for he knew it to be the Ghost of a certain Fencer, who was then lately slain in a single Combat. *Eunapius in Ædesio.* 27.

WHen *Constantine* the Great, made *Gallus* Governour of the East; *Julianus* being in great hope of compassing the Empire himself, sought throughout all *Greece* for Southsayers and Wisards, and consulted all he could meet with, about the successe of his designes. At last he met with one who promised him great satisfaction in the foretelling of what future events he should propose. And having led him into a room beset with Images, the Magician began to call upon his Devills, and they presently appeared, but (as they are wont) in an ugly black hue and shape; insomuch that *Julianus*, being sore afraid, signed his forehead with the sign of the Crosse, whereat the Devils suddenly vanished, as minded of the victory of our Lord *Jesus*, and their utter rout and ruine thereby. Then the Conjurer reproved *Julianus* for being so timorous: But *Julianus*, highly admiring the power and vertue of the Crosse, clear'd his mind of the conceit of running after wisards, by this consideration; That the Devils would never have fled at the sign of the Crosse, did they not perfectly hate that action. *Theodoretus, lib.* 3. *c.* 3. *Sozomenus, lib.* 5. *cap.* 2. 28.

A Certain *Mediolanensian* Boor, as he returned homewards from his labour, about three hours within night, saw a Goblin or Spirit follow him, and when he endeavoured to out-run it, make he what use he could of his heels, the spectral fetch't him up, and at last threw him to the ground, when he endeavoured to cry out, but could not. At length when he had lain long on the Earth, all roll'd in mud and dirt, he was found by some who passed by that way, and carried home half dead, and at the end of eight dayes gave up the Ghost. *Cardanus de Subtilitate.* 29.

A Certain *Lacedemonian* having brought the Philosopher *Plato* out of *Sicily*, sold him off to *Ægina* by the command of the Tyrant *Dionysius*. But in regard it was a capital crime for an *Athenian* to come to *Ægina*, he was called in question for his life by one *Comandrus*: but the necessity of the matter being taken into consideration, he was sold away for twenty pounds to one *Aniceris* of *Cyrenia*, and by him afterwards made free. Afterwards the City was taken by *Cabria*, and this *Comandrus* drowned in the *Hellespont*, who was told, before his death, by an apparition that this hard fortune befel him, for the hard measure the Philosopher had received. *Laertius, lib.* 3. 30.

31. SOzomenus in the 28th chap. of his 6th Book, tells us that one *Apelles*, a Monk, about *Achoris* in some of the Monasteries of *Egypt*, did many strange things, and whilst upon a certain time he was busie at some Smithy-work he had in hand, there appeared to him a most beautiful and adorned lady tempting him to lust, whereat he snatch't a hot Iron from the fire, and ran it into the face of the lustfull *Succubus*, who vanished with a hideous cry at the hurt he had given her.

32. DAtius Bishop of *Mediolana*, when for the profession of his Faith he was put from his place, as he went towards *Constantinople*, he put in at *Corinth*, and there for want of better accommodation he was forc't to take up with lodgings haunted with evill spirits, and at midnight when the Devils began to bray, bleat, houl, and roar about the house like Lions, and other beasts, the Good Bishop rose, and thus expostulated with those fiends, or their head. Most wicked *Pluto*, thou who saidst, I will establish my seat in the North and will become like unto the most High, behold for thy pride thou art become like unto Swine and Asses, because thou deniedst obedience to thy Maker. The Devils at his speech were so confounded, they left haunting that house for the future. *Gregor. Turonensis lib.* 3. *Dialog. cap.* 4.

33. PHlegon Trallianus a Manumisse of the Emperour *Adrian*, in his Book *de Mirabilibus et Longævis*, (i. e.) of Wonders and Antiquities; relates a History, which if you will take his private authority, he avers he was well-acquainted with it, being in a certain City where he was: The Story is this, *Philinnium* the daughter of *Damostrates* the Inn-keeper and *Charitus*, fell in Love with one *Machates*, one of her Fathers lodgers, which her Parents very much misliking, she broak her heart with grief, and was buried with publick solemnity. Six Moneths after, when *Machates* was come thither again, *Philinnium* came to him and lay with him, received a gilded Cup, and an Iron Ring which he gave her, and likewise bestowed a Gold Ring, and a Breast-cloth upon *Machates*, and so departed. The Nurse saw the Spectral and declared the businesse to her Parents, who the next day came and found their daughter with their Guest, whom they embraced with most passionate acclamations, whilst she spake to them in this manner. O Father and Mother, how unjustly do you envy me the happinesse of being two or three dayes in your house with this your Guest, without doing any evill at all; ah you will again bewail your curiosity in your choice for me, when I am gone from him to my appointed station; for alas, I am here but by permission, and the special licence of the Gods. When she had thus uttered her mind, she was instantly a dead corps again, and when they had carried her publickly to be seen, they declared the whole story to all that came flocking into the Theater. The grave was found open and nothing therein, but the

the Iron Ring, and the gilded Cup. The Corps by the advice of *Hillus* the South-sayer, was buried beyond the lines of the City. *Machates* through grief, became the actor of his own Tragedy.

Hieronymus in his lives of the Fathers, tells of a certain Monk, who was enticed to most foul and lustfull embraces by a Devill in the shape of a most amiable Woman, who, when to propagate their lust, she bended forward her members towards him; seemed like a Mare or Mule, or some bruit creature. And when he endeavoured to accomplish carnall copulation, she making an ugly howling noise, like a spirit as she was, and a Phantasm, vanish't from between his hands as he embraced her, and left him (wretched man!) miserably deluded. *Vierus l. 2. c. 46. De Prastigiis Dæmonum.* 34.

IT is storied by *Vincentius* in the third Book of his Histories, that there was in *Sicily* under the King *Rogerius*, a young man of good courage, and very skilfull in swimming, who about twilight in a Moon-shine evening was washing himself in the Sea, and a woman swimming after him caught him by the hair, as if it had been some of his fellowes that intended to drown him. He spake to her, but could not get a word from her; whereupon he took her under his cloak, and brought her home, and afterward married her. On a time one of his fellows upbraiding him, told him he had hugg'd a phantasm; he being horribly affrighted, drew his sword, and threatned his Wife, that he would murther his son which he had by her, if she would not speak, and make her originall known. *Alas poor wretch*, saith she, *thou undoest a commodious wife, in forcing me to speak; I should have continued with thee, and should have been beneficiall to thee, if thou hadst let me alone with my commanded silence. But now thou shalt never see me more.* And immediately she vanish'd. But the Child grew up, and much frequented the Sea. In fine, on a certain day, this phantasm meeting him in those waters, carried him away in the presence of many people. 35.

IN a Country called *Marra*, there was a very gallant and handsome young Lady, that had refused many in marriage, and most wickedly kept company with an evil spirit, by the Greeks termed *Cacodæmon*, who being with child by him, and by her Parents severity constrained to tell the father of it; answered, that she knew not where she was, that a very fair young man did oftentimes meet her by night, and sometimes by day. Her parents, though giving small credence to their daughter, yet earnestly desiring to know the truth, who it was that had perswaded and enticed their daughter to this lewdnesse, within three dayes after, the damosel having given them notice thereof, that he which ravish'd her, was with her; having therefore unlock'd the doors, and set up a great light, coming into the Chamber, they saw an ugly foul Monster, of such a fearfull 36.

full hue, as no man can believe, in their daughters arms. Very many that were sent for, came in all haste to this unseemly object; Among whom, a Priest of an approved life, and well disciplin'd, all the rest being scared away, and amaz'd, when repeating the beginning of St. *John*'s Gospel, he came to that place, *The Word was made Flesh*, the evil Genius with an horrible outcry goes away, carrying the roof of the house away with him, and set all the furniture on fire. The woman being preserved from peril, was 3. dayes after brought to bed of a most deformed Monster, such as no man (as they say) ever saw; which the Midwives, to prevent the infamy and disgrace of that family, heaping up a great pile of wood, did instantly burn to ashes. *Hector Boethus libr.* 8. *hist. Scotorum.*

37. THe same *Boethus* relates another story in the same place. In the year of our Lord God, 1536. as they were sailing from an arm of the Sea, called *Phortea*, to traffique into *Flanders*, there arose such a violent wind, that the sayls, mast, tacklings, and all were broken, and the ship also was toss'd up and down the swelling waves, that every body concluded, they must certainly perish. The master of the ship admiring at that season so huge and unaccustomed churlishnesse of the Heavens, (for it was about the Summer-Solstice) when with loud cryes they did not attribute it to the Stars, but to the wiles of some evil Devils, they heard a voyce from the lower part of the ship, of a woman miserably complaining of her self, that some hee-Devil in the form of a man, with whom she had many years accompanied with, was at that time with her, and forc'd her, she would therefore yield her to the mercy of the Sea, that, if she perished, who was the cause of so great and imminent danger; all the rest by the goodnesse of God might escape safe. A Priest coming to the woman bewailing her self, to counsel her for her own salvation, and them that were with her, did piously exhort her, now openly confessing and acknowledging her fault, earnestly detesting that abominable wickednesse, and repenting the fact from the bottom of her heart, with sighs expressing the same, that nothing should be wanting on her part, and he knew God would be propitious to her, &c. In the midst of the Priests exhortation, when the perplexed woman with many sighs and groans was deploring that hainous crime she had committed, all that were by, saw a black Cloud come forth out from the pump of the Ship, and with a great noise, fire, smoak, and ill savour descended into the Sea. Then was it fair weather, and the Sea calm, and the Merchants went to their desired haven with their Ship, and nothing lost.

38. FRanciscus *Mirandula* makes mention in his writings, that he knew one *Berna* call'd *Benedictus*, a Priest, 75. years old, who had lain above 40. years with a familiar spirit for his Bed-fellow, in the shape of a woman; it came into the market with him, he conversed with it, insomuch that all the standers by, seeing nothing took him for a Fool. He called her *Hermelina*, as if she were a woman,

man.. I knew also, saith he, another, whose name was *Pinnetus*, who was above 80 years old, he did use the sports of *Venus* more then 40 years, with another spirit, which appear'd like a woman, and call'd her name *Florina. Utramq; historiam Cardanus recitat. lib.* 15. *cap.* 80. *de varietate rerum.*

Jacobus Russus writes in the fifth Book, the sixth Chapter of the conception of men, that in our time *Magdalena*, a Citizens Maid-servant was ravished by a foul spirit, and then took her leave on her repenting, by the order of the Ministers of the Church; after which she felt such cruel torments and pangs in her belly, that she thought every hour almost that she should be delivered of a child; then came forth out of her womb iron nails, wood, pieces of glasse, hair, wooll, stones, bones, iron, and many such like. 39.

A Certain Merchants Wife about 6 or 7. miles from *Wittemberg*, in the way to *Silesia*, when her husband was away, by reason of his merchandizing abroad, was wont to entertain one Concubine or another. It so fell out, that her husband going forth, one of her Paramours came in the night time, and when he had made himself spruce, and satisfied his lust, as it seemed in the morning like a Magpie sitting on the buttery, he bade his Concubine farewell, in these words; *This was your Lover*: and before he had done speaking, he vanished out of sight, and never came more. 40.

Benedictus the 8th, by his Country a *Thuscane*, by the Magick of *Theophylact* his Nephew, who had been the Scholer of *Sylvester* the second, long since Pope, came to be Pope; He was head of the Church 11. years. After his death, he appear'd to a Bishop which he in his life-time commonly made use of, sitting upon a black horse, much lamenting and complaining of the torments of the damned, and charging me to warn his Brother *John* the 11th, to bestow that gold on the poor, which he had formerly buried under ground; whereby he was in hopes to be freed. 41.

Theophylact, Nephew by his Brother *Aldericus* of the two Popes, *Benedict* and *John*, came to that dignity, by his Magick, wherein he was alway accounted famous. He call'd himself *Benedict* the 9th. He continued so by times ten years. He was at last strangled in a Wood by one of those spirits, with whose familiar he was wont to converse. *Benno.* Historians report, among whom are *Martinus Polonus*, and *Petrus Damianus*, that *Benedict* was by a Hermite seen near the Mill, of a terrible shape; for in his body he was like a Bear, in his head and tayl like an Asse: And when he was asked, How he came to be so metamorphosed? 'tis reported he made this answer, *I wander up and down in this shape now, because when I was Pope, I lived as void of reason and conscience, without law, and without God, and have defiled the chair of* Rome *with all manner of vilenesse.* 42.

S. *Martin*,

43. ST. *Martin*, Bishop of *Tours* in *France*, when hard by his Monastery an unknown Martyr's bones were by the vulgar superstitiously worshipped, that he might not by his authority corroborate their superstition, took one day with him some of his brethren, and to the place he goes, where calling upon God, he supplicates him, to manifest and clear the truth thereof unto him. On his left hand stands an ugly ghost, he makes his name known, and confesses the truth of the crime, saying, That he was a common thief, and was put to death for his villanies, and by the common peoples ignorance was honour'd for a Martyr. Then *Martin* makes an Edict, That the Altar should out of hand be taken away, and by this means delivered the people from their superstition. *Severus Sulpitius in ejus vita.*

44. WHen *Simonides Cous* supp'd at *Scopas* his house in *Thessaly*, and had sung that song which he had made on him, wherein many things for ornament sake, (as the Poets use to do) were written on *Castor* and *Pollux*; *Scopas* told him, he would give him half according to their agreement for that song, but the other half he must demand of *Castor* and *Pollux*, whom he had equally commended with him. A little while after comes in a Messenger to *Simonides*, and tells him, there were two Men at the gate calling for him very earnestly. Up he arose, and went forth, but saw no body. In this very interim of time, down falls that very room where *Scopas* was feasting, and crusht to death him and all his company. *Cicero in lib. de Oratore.*

45. IN the year of our Lord, 654. In the eleventh year of the reign of *Constans*, it rained ashes, so that *Constantinople* was in great fear, fire fell from Heaven, and a most grievous plague mightily increas'd for the 3 hot moneths, A good and bad Angel were seen by every body to go in the night time about the City, and as often as by the good Angels command, the bad Angel did smite any ones door, with a javelin which he had in his hand, so many dyed out of that house the next day. *Sigebertus in Chronicis, et Paulus Diaconus, lib. 19. rerum Romanarum.*

46. IN the sixth year of *Constantinus Copronymus*, in the month of January, about 4 of the clock there was an earthquake round about *Palæstine*, and all *Syria*, which destroyed many Churches and Monasteries. And a Plague beginning in *Sicily* and *Calabria*, goes quite through *Monobasia* and *Hellades*, and through the neighbouring Isles, and at last it comes to *Constantinople*. Many perplext in mind thought they saw some strange men of a stern look following them, and speaking unto them, and to enter their houses, and either to wound them there, or cast them forth out of dores; and so it was indeed in the event. For that infection made houses which were full empty, and there was such a multitude that died, that all the Sepulchres in the City and Suburbs being fill'd, Vaults, Lakes, Vine-

Vineyards and Gardens were made places to bury in. *Anno Dom.* 748. *juxta Sigebertum.*

IT was a strange, and almost prodigious kind of death that *Theodoricus* King of the *Ostrogoths* died: For in a while after that he had slain *Symmachus* and *Boethius*, when a great fish's head was set before him on the table at supper, he imagined he saw *Symmachus* his head in it, biting his nether lip in, as if he threatned him, as he himself afterwards told his Physitian *Elpidius*: With which representation he was so affrighted, that at that time going to bed, he was alway saying as long as he lived, That image amazed him. 47.

THe *Castrobians* report that *Aristeus Proconnesius*, the Poet, going into a Fullers shop in the Isle called *Marmora*, died there, and the Fuller shutting up his shop, went away to acquaint his neighbours, that such an one was dead: this rumour being spread quite through the City, that *Aristeus* was dead; suddenly there came one whose name was *Cyzycenus*, a Philosopher of *Athens*, from the City *Artace*, who said, that he was in Company with *Aristeus* at a place called *Cyzicus*, and spake with him. Whilst he endeavoured to confirm it, all the neighbours were in a readinesse, having all things convenient to carry men forth. The house being open'd, *Aristeus* appeared, neither living, nor yet quite dead, and 7. years after he was seen in *Proconnesus*, when he composed those Verses which at this time are called by the Greeks *Arimaspei*: which when they were made, he again vanished. The inhabitants of *Metapontis* in *Italy*, say that *Aristeus* was seen in those quarters 300, and 40. years after, and charged that *Apolloes* Altar should be erected, and called by the name of *Aristeus Proconnesius*, &c. *Herodotus lib.* 4. 48.

ONe *Leonard* at *Basill* about the year of *Christ*, 1520. one of no ingenuity, and who stammer'd in his speech, he was commonly called *Lienimannus*. He, I know not by what skill entring that vault which opens to the City *Basill*, and going further then ever any yet could, tells of strange and wonderfull sights. One going down into the Cave with a lighted Taper in his hand, said that he must first passe by an Iron gate, then out of one Vault into another, and then into fair and flourishing Gardens. In the middle was a Hall to be seen most richly beautified, and a very handsome Virgin to the middle, with a Golden Diadem round about her head, downwards she was like an ugly Serpent, she would lead me by the hand to the Iron chest. Upon that lay two black Mastiffe Dogs, who with their horrible barking scar'd away all that came near them. But the maid restrained them. Then untying the bundle of keyes about her, she opend the chest, and took out all kind of moneys, Gold, Silver, and Brasse, whereof by the Virgins bounty he said he brought much out of the Vault with him. He said more- 49.

 over

over, that the Virgin used to say, that she was by direfull imprecations long since devoted hither, and transformed into such a Monster; but she was sprung from a royall stem, and thought there was no other way to recover her safety, then if she received 3. kisses from a pure and undefiled young man. For then her own form would return to her, and she would give her whole treasure, otherwise called her Dower, which was hid in that place, to him that freed her. He averred also, that he kissed twice, and twice took notice of her deportment, so terrible for over-much joy of her hoped-for liberty, that he was afraid, that she would tear him in pieces alive. In this intervall of time it so fell out that his Nephews bringing him to a baudy-house, he accompanied with an Harlot. With which foul crime being contaminated, he could never after find the way to the vault, nor enter it. Whereof, poor Soul, he often with weeping tears made complaint. Who sees not that this was a Diabolicall phantasm? but yet verily that antient Romane coin, which he brought out of the Cave, and made sale of, to many of our City, do plainly shew, that some treasure was hid in that hollow place, which some covetous Devill hath in custody, just as the evill spirits, to their own great perill, do in Golden mines. Lest any should think these things fabulous, there are some witnesses yet alive, that heard *Lienimannus* make relation of all things. After him a Citizen of *Basill*, in a very great dearth and scarcity, that he might the better cherish his Family, went down into the same cave, hoping to find some Money. But he going on a little way, and finding nothing but Mens bones there, in great amazement instantly came back again, quite frustrated of his hope. *Teste Johanne Stumpffio, in Chron. Helvetiæ.*

50. VIncentius reports this out of *Helinandus, lib. 3. cap.* 27. that, In the Diocesse of *Colony* there is a famous and great Palace, which looks over into the River *Rhene*, 'tis called *Juvamen*, where many Princes in former times being met, suddenly there came to them a small Bark, which being fastned to her neck, a Swan hall'd along with a silver chain. From thence a young Souldier not known to any of them skip't forth, and the Swan brought home the ship. Afterwards this Souldier married, and had children: At last remaining in the same Palace, and beholding the Swan comming with the same Bark and chain, he presently went into the Ship, and was never seen more, but his children abide there till this very day. From him in the Castle *Clivens.* (where you may see also a very high and antient Tower, named *Cygnea*, on the top whereof the picture of a Swan is whurried to and fro) most bravely wrought, do they derive the antient pedigree of the *Clivens.* Dukes. *Vierius lib. 2. cap. 46. de præstigiis Dæmon.*

51. VVHen the *Persians* (*Megara* being invaded) betook themselves to the City *Thebes* to *Mardonius* their General, by *Diana's* pleasure 'twas dark on a sudden, they mistaking their way,

went

went on the hilly side of the Country. There, by the delusions of Spirits, were armies shooting darts; at the stroaks of them the next rocks did as 'twere groan again, they thinking they were men, that groaned by reason of their wounds and hurts, never gave over shooting, till they had spent all their arrows. And when 'twas day, those of *Megara* being well-armed, fell upon them that had no weapons very violently, and slew a great number of their army. And for this successefull event they erected an Image to *Diana* their Protectresse. *Pausanias in Atticis.*

IN the Battel of *Marathon* against the *Persians*, a certain rude, and rustick fellow, both by shape and habit, help't the *Athenians*, who when with his plough he had killed very many of those barbarous people, on a sudden he vanished away. And when the *Athenians* made enquiry, who he was, the Oracle made this answer onely, *Honour noble Ethelæus.* In that very place they set up a trophy made of white stone. *Pausanias in Atticis.* In the same fight *Theseus* his Ghost was seen by many to invade the *Medes.* After that, the *Athenians* adored him as a God. *Plutarchus, in ejus vita.* 52.

WHen the *Persians* under the command of *Xerxes*, went to *Minervaes* Chappel, which is before *Apolloes* Temple, at the same time lightning fell down from Heaven upon them, and two stones at the top of *Parnassus*, making an huge noise, fell down, and prevented many of them. Whereupon they which were in *Minervaes* Chappel gave a great shout, rejoycing much. The *Barbarians* fled, those of *Bæotia* made known their ruine. And they which remained fled straightway to *Bæotia* reporting that they saw two huge armed men following after them. The people of *Bæotia* told them they were two noble *Heroes* of their own Country, *Phylacus* and *Autonous*, whose Temples are to be seen. That which was *Phylacus* his Temple, was the same way beyond *Minervaes*, but the Temple of *Autonous* was hard by *Castalia* under the top *Hyampeus*. The stones which fell down from *Parnassus* were in *Herodotus* his time whole fixt in *Minervaes* Temple porch, to which the *Barbarians* brought them. *Herodotus lib.* 2. 53.

WHil'st the *Greeks* were fighting against *Xerxes* at *Salamin* 'tis rumour'd, that a great light shone from the City *Eleusis*, and that there was such a great noise in the fields of *Thria*, as 'twere of a great many men, that they heard them even to the Sea side, from this company which made the noise, was seen a cloud arising, a little above the Earth, and to go from that continent, and to fall upon the Ships. Others saw as 'twere armed men reaching forth their hands from *Aegina* to help the *Græcian* ships: they did suppose that they belong'd to *Aeacides*, whom before the battel they had humbly implored. *Plutarchus, in Themistocle.* 54.

55. WHen the *Arcadians* in a hostile manner came on the coasts of the City *Elis*, and the Inhabitants thereof had set themselves in battle array against them, 'tis reported that a woman which gave suck to a man-child came to the chief officers of the *Eleans* and that she said when she told them 'twas her child, that she was warn'd in a dream that he should be put to the *Eleans* as a Souldier to fight on their side, the Generals took order that the naked Infant should be rank't before the Colours, because they were of opinion that the woman was to be credited. The *Arcadians* making the first onset, the child in the open view of them all was Metamorphosed into a Snake: the Enemies being affrighted with this strange and prodigious sight, presently ran away. This notable victory being obtained, he was named *Sosipolis* from the City which was preserved; this Snake was seen to hide himself. The battell being over, they raised up a Temple, and dedicated it to its proper genius, *Sosipolis*. Honours were ordained for *Lucina*, because by her means this child was born into the World. *Pausanias libr.* 6.

56. WHen the people of *Locris* skirmished with the *Crotoni*, in the *Locrensians* army were seen two young men on milk-white Horses; they were the foremost in the fight, who when they had conquer'd and subdued their enemies, never appeared more. The Victory in the same instant it was obtain'd, was publish'd at *Athens*, *Lacedemon* and *Corinth*, though places far remote from *Locris* and *Croton*, three hundred thousand of the people of *Sybaris* were slain by a small number, and the city it self utterly destroyed. *Fulgosus lib.* 1. *cap.* 6.

57. THe *Eretrians* on a time going from their own City *Eubea* by ship, and invading the Country *Tanagrus*, they say that *Mercury* led forth some young striplings, and himself also, who was but a youth, armed onely in a wrestlers habit, in comparison of the rest, forc'd the *Eubeans* to take their heels, and for this very cause they erected a Temple to *Mercurius Promachus*. *Pausanias in Bœoticis*.

58. IN the fight which the *Romans* had against *Tarquinius*, going to *Rome*, as the report goes, that *Castor* and *Pollux* were seen in the battel, and immediately after the fight was done, the horses being very hot, and trickling down with sweat; messengers also of the victory were seen in the Market place, where in stead of their well, they have a house. From whence they consecrated a day to *Castor* and *Pollux* in the Ides of *July*. In the *Romane* war, *Castor* and *Pollux* were seen to wipe off the sweat of their horses at the lake *Juturna*, when their house, which was near the fountain was wide open. *Valerius Maximus lib.* 1. *cap.* 6. When *A. Posthumius* the Dictatour, and *Manilius Octavus* General of the *Thusculan* forces, did with all might at the lake called *Regillus* encounter one with another, and neither

for

for a long time was worsted, *Castor* and *Pollux*, Champions for the *Romane* party appearing, utterly routed all their men of War. *Idem. lib.* 1. *cap.* 8.

VV Hen the *Brutii* and *Lucani* with inveterate hatred, and main strength, endeavoured to destroy the City *Thurina*, and *Fabritius Lucinus*, *Cos*. chiefly by his care would preserve it safe, but the event was doubtfull, both armies being met in one place, the *Romans* not daring to enter the fight, a young man of good stature at first began to exhort them to take courage, then finding them faint-hearted, and very backward, up he takes the ladder, and away he went to the enemies tents, through the midst of their army, and scales their bulwark. Then crying out with a loud voice that he had made the first step to the victory, and thus he enticed and drew on the *Romans* to take the Enemies Garrison, and the *Lucani* and *Brutii* to defend their own, thus they stood doubtfull to encounter. But he again by the instigation of his harnesse, delivered up to the *Romans* their prostrate enemies to be slain and taken. For twenty thousand were killed, five thousand with *Statius Statilius* General of their Country, were taken, with three and twenty Colours. The day after when *Cos*. had told him that he reserved a garland amongst the renowned, for him, of whose industry he had made use by whom their quarters were supprest, and he could not be found that could ask such a reward. 'Tis likewise known and believed, that *Mars* was propitious to the *Romans*. Among other things of this nature, these are manifest and clear tokens, his head-piece pointed with two spires, wherewith his heavenly pate was covered, was also one Argument. Therefore by the command of *Fabritius*, supplication was made to *Mars*, and testimonial given that his helping hand was forgotten by all the Souldiers, crown'd with lawrells with great jollity. *Valerius lib.* 1. *cap.* 8. 59.

EMpusa or *Onocale*, an evil ghost, sent by *Hecate* to them that are in distresse, because she can transform her self into divers shapes, thence called so, because it goes with one foot, the other is made of brasse, or is an Asses foot. Some thought it appeared at noon, when sacrifices were offered to the dead. *Aristophanes, in Ranis. Dialog.* But, I see a great beast; What manner of one? An ugly one, and of many shapes. For now 'tis an Oxe, now a Mule, another while a very handsome woman. Where is it? I'le go near to it. But now 'tis no woman, 'tis now a dog; then 'tis *Empusa*, all his face is as 'twere on fire, and he hath a foot of Brasse. *Suidas*. 60.

IN that *Lybia* which encloseth the *Syrtes*, sometimes and most of all in a calm season, do appear shapes of severall living creatures in the Ayre, some of which are still, some stir: and these sometimes flie from one, sometimes follow after one, but all of a large stature; they terrifie and affright the ignorant. But they that fol- 61.

low after, environ him they catch, laying cold paws upon him. *Diodorus lib.3.cap.4.*

62. THe *Orthomeii* commonly report of *Actæon*, that there is a field haunted by that Ghost, which rested on that stone; (which is between the *Platæans* and *Megarans*). Wherefore consulting *Apolloes* Oracle, they were charged to bury the reliques or remainders, if they found any, and moreover that they should fasten that representation of a Goblin, which was made of Brasse, unto a stone. *Pausanias in Bæoticis.*

63. IN *Parnassus* a hill of *Bæotia* dedicated to *Apollo*, *Bacchus* his feasts are every other year solemnized, and there do meet and are to be seen a numerous company of Satyrs, which may be heard for the most part to speak in their own language; there is Musick likewise to be heard. *Macrobius lib.* 1. *Saturnal. cap.* 18.

64. THey say, *Gellus* had a maid that died young, and 'tis generally believed her ghost walks to and fro at *Lesbos*, haunting children; whereupon they impute to this *Gellus* the death of any children, that die in their minority. Hence comes the Proverb, *Puerorum amans Gello. Erasmus, in Adagiis.*

65. STrabo in the sixth book of his Geography relates it. That *Temese* was the chiefest City of *Brutia* from *Laus*, called from him afterward *Templa*, which being built by the *Ausonians*, the *Ætolians Thoas* his companions did then enjoy, and when they were expelled thence, the *Brutii*: at last *Hannibal* and the *Romans* utterly destroyed it. Nere it, was a chappel beset with Olive trees dedicated to one *Polites*, *Ulysses* his associate. This man, because he was affronted by the *Barbarians*, was very irefull against them; so that it was turned into a Proverb, and they would usually say, *Take heed* Temessæus *his Ghost is a coming*. Then when the *Locri* and *Epizephyrii* possest it, there was one *Euthymus*, as saith *Ælian*, that came thither out of *Italy*, a famous champion, and mighty strong, who also carried about with him a stone of an huge magnitude, which he used to shew the *Locri*. He encountered with *Polites*, and return'd from the duel victor, and so his neighbours by his means were freed from paying tribute Money, which he was wont to force from them. He also made him to return with interest, whatsoever he had taken away from them. And from hence he thinks arose this Proverb *To them that make wicked and unlawfull gain, that* Temessæus *his genius would come to them*, whereby they signified, that some time or other they must with usury pay back again those things which they had wrongfully, and by fraud or force, taken from them. *Pausanias in Eliacis*, tells the story somewhat otherwise, to wit, that a comrade of *Ulysses*, was for ravishing a Virgin kill'd, and for that very fact his Goblins, (unlesse they were yearly appeased by offering a Virgin) used to be very fierce and angry, and they spared no Sex, nor

Age.

Age. And him indeed the common people do believe to be the genius of that place which *Euthymus* (that noble Champion) returning from *Temessa* supprest, by setting at liberty, and marrying that Virgin, which they had promised. *Erasmus, in Chiliadibus.*

THere is an Isle of *Æga*, from whence the *Ægæan* Sea took its name, consecrated to *Neptune*, wherein scarce any one could take any rest. *Nicocrates* told this *ex phantasmatum Dei occursaculis*, but now and then they are disturbed and cannot sleep. *Cælius lib.30.cap.9. A. L.* 66.

BEfore that *C. Cæsar Caligula* his body was interred, the Gardiners were haunted and disquieted with spirits. And they said in that house where he died they were every night affrighted untill the house was burnt to the ground. *Suetonius.* 67.

NEro murthered his Mother *Agrippina*, finding out, and severely chastening him for what he had said and done. But he was alwaies after troubled in Conscience for that wicked act, although the Souldiers, Senate, and people encouraged him in it, and gave him many thanks for so doing: he often confessed that he was haunted with his Mother's ghost, and beaten with furies. The Magicians preparing a sacrifice, he attempted to call upon and intreat the Gods. In the pilgrimage to *Greece* he did not dare to appear at the solemnities of the *Eleusinians*, because at the beginning of them, the wicked and prophane were summoned by the call of the Cryer. *Suetonius.* 68.

OTho the Emperour (when *Galba* was slain) beginning his reign with tortures and terrours, the first night was so troublesome and grievous to him, that not sleeping, on a sudden being horribly affrighted, he groaned heavily, and was found by them which went to his chamber, lying on the floor. Whereupon he endeavoured to pacifie and asswage *Galba* his ghosts, by whom he thought he was troubled and disturbed. The next day devising what to do a great tempest arose, he falling down ever and anon, mutter'd and mumbled: τί γάρ μοι καὶ μακροῖς αὐλοῖς, *Suetonius.* 69.

ZOnaras relateth out of *Thracesius*, *Isaacius Comnenus* the Emperour hunting about *Neapolis* saw a wild boar of a fearfull aspect, which (loosening his horses reins) he follow'd, as fast as he could, plunging into the Sea it vanished, some judged it not to be a Boar, but some Diabolical spirit: In this interim, a sudden brightnesse like lightning, so dazled the Emperour that striking his horse for fear, and foaming at the mouth, he was laid all along on the ground in an amaze, and from thence was carried in a fishers boat into the Kings Palace; he afterwards betook himself to a Monastery. *Zonaras.* 70.

71. IT is reported by *Augustinus*, that the Tribune *Hesperius* had a plat of ground in the territory *Fusalensis*, which was sorely haunted by evill spirits, so that the servants and brute beasts were grievously tormented: being therefore necessitated by this Domestick misery, he went to the Elders of the Church, and requested that some of them would vouchsafe to read prayers there. One of them went his way thither, and prayed fervently, and zealously, he also administred the Lords Supper there, and immediately that vexatious crew of hobgoblins gave over coming. *Libro de civitate Dei vigesimo*, 2. *capite* 8.

72. SEverus Sulpitius writes in the life of *Martin* his first book, and likewise in *Clemens* his life, That a certain Monk an hermit, whose father lived hard by him, who not loving his son carryed a hatchet with him, wherewith he cut down trees, to carry home as he returned; Upon which the Devill in the shape of an Angell appeared to this Monk, then in the form of his Father he was coming to him, with a hatchet to kill him, telling him, and averring he came to that end and purpose, an *Hermit* advising him to prevent his intent and resolution, and rather first to kill him, then be killed by him. Thinking therefore his father comming towards him, and saluting him, to be the Devill, presently killed him, and on the other side, the Devill instantly throtles the Monk.

73. UNder the Emperour *Ludovicus* the 3d, the City *Moguntia* was miserably haunted with a dæmoniall spirit. There is in *Germany*, and in the third part of *Gallia*, a little from the town *Bingus*, where the River *Navas* and *Rhene* meet, a country town commonly called by the name of *Camontus*, *quasi caput montium*, the highest mountain. There in the year 858. a stragling fugitive spirit did many strange miracles, and plaid many jugling tricks, so that he was a great vexation and trouble to the Inhabitants. First he was a deadly dangerous ghost, which none could see, throwing stones at men, and knocking at their dores. Anon in the shape of a most pestilent and wicked genius, lying lurking in corners, and Prophecying, discovering robberies, most infamously branding all manner of delicts, and stirring up strife and contention among them. By degrees he burnt down their barns, and small cottages; to one he was more vexatious, haunting him wheresoever he went, and at last set his house on fire: And that he might incense all the neighbourhood against this innocent man to put him to death, this abominable forger of lies bragg'd up and down, 'Twas for his impieties, that this place was so infamous and execrable. He was made to stand all night in the cold, for their night hobgoblin by force kept this good man from his house. He to satisfie his neighbours, carried a hot Iron in his hand, and receiving no hurt thereby, he approved himself guiltlesse, yet neverthelesse his corn being cock't up in the fields; This wicked and forlorn creature burnt down his

dwelling house; And when he persisted daily more and more spightfull, the Townesmen bring the cause before their Governour, or Bishop. The Priests were to purifie and expiate their fields, and Town with holy and devout prayers, and holy water. This wicked and disturbed spirit at first was opposite and stubborn, wounding some with stones, but being inchanted with divine hymnes, and by prevalent prayers conjured, was at last hush't, and was never after seen. When these were gone, came another turbulent Ghost, and saith, While those bald Priests mumbled over and over, I know not what, I hid my self under one of their surplisses, and heard him by name to take notice of him, who the night before through my perswasion lay with his hosts daughter. When this relation was done, making a great howling, the Ghost departed from those quarters, and vanished up into the Ayre. *Sigerbertus Chron. Hirsaug. Antoninus, Aventinus lib.* 4.

IN the Northern parts, there were night-walkers, that used to enclose and strangely to disturb the field-keepers, looking to their charge, with prodigious and wonderfull sights of divers kinds, the inhabitants thereabouts cal'd this nightly sports of Monsters, The *Elves*-daunce: of whom this is their opinion, that their Souls, who were inclin'd to carnall pleasures and delights, being once parted from the body, rove up and down the world. Amongst the number of which they reckon them to be, which yet in this our age do apply themselves in mans shape to the services of men, taking pains by night, and looking to their horses and flocks; you may see the footsteps verily sometimes in the grasse in a dewy morning, but sometimes they are utterly consumed. *Olaus Magnus libro* 3. *cap.* 11. *Septentrional. gentium.* 74.

THere is a Castle in the coasts of *Finlandia*, under the same dominion of *Suecia*, 'tis called the New-Castle, because built with admirable and rare workmanship, insomuch, that 'tis doubted, whether by Nature or Art: For 'tis scituated on a round mountain, having onely one ingresse, and another egresse on the West. This by a great piece of Timber, fastned with great Iron chains which by strong labour every day, by the help of some pulleys, by reason of the impetuous waters, is in the night time attracted by the keepers to one side of the river. By this castle runs an immense and vast River, of an unknown profundity, coming out from a white pool, which is caused by a piece of ground, of a black colour, especially in the mote about this Tower, that hath and engenders fishes all black, and yet of a good and savoury rellish. But at last passing by *Viburgus* it makes the Lake to be black. At this River strange sights are now and then to be seen, and when the governours of the Castle or any Souldiers are near death, there appears one in the night-time playing upon an Harp, in the midst of the waters, you may also hear him. *Olaus lib.* 20. *cap.* 19, & 20. 75.

76. IN *Ilandia* an Island under the *Artick* Pole, there is a *Promontory*, which like the hill *Ætna* is continually burning, and there is thought to be the place either to punish and torture, or discharge all wretched Souls. For there the Visions of all, which suffer a violent death do appear, so manifest and apparent to any they meet of their own acquaintance, as if they were alive, they take them by their right hand, not knowing they are dead; neither do they apprehend themselves to be in an errour, till their spirits vanish away. The inhabitants of the place do much prognosticate the destiny of their Rulers and Governours, and whatsoever is done in the farthest part of the World, by the revelations of these appearances. *Idem lib.2.cap.2.*

77. ULadislaus the first, King of the *Polonians*, besieged *Naclus* the strong Castle of the *Pomerans*. There in a Moon-shiny night, the watches often saw troops as 'twere of armed men, riding up out of their open camps, and rushing upon the camps of the *Polonians*. When they often did thus, the *Polonians* were angry, and seem'd to be disquieted, but dare not at all come forth into open battell. On a night when news were brought them that the enemies were come again, they came forth on a heap out of their camp all in a rage, and running to and fro assaulted them a great way to no purpose, They which were besieged hearing of the *Polonian* riot and having prepared a way for their excursion, suddenly brake out upon them, and threw wild fire among their works and Cottages, which were covered with straw and reed, which quickly dispersing it self in many places, and few remaining in the Castle to defend it, easily burnt their works with a great part of the Castle. They affirm that the night-Ghosts, representing an Army in a hostile manner, were they, which by Gods permission vext and perplext the *Polonians*. Being thus worsted, the *Polonians*, because Winter was very sharp in those Regions, and now at hand, and their houses were lost and gone, without which they were not able to endure the violence and injury of the winter weather, by these affrights likewise, and sudden alterations they were made religious, but the *Nacli* went from thence, not being able to compasse their design. *Cromerus lib.3.Histor.Polon.*

78. IN the Countrey named *Cracoviensis*, at a very spacious Lake, by reason of the disturbance of some evill spirits, neither fit for fishing, nor any other use of Man, being very hard frozen in the Winter; they say that in the year 1278. the neighbours and Priests came together, bringing with them their Colours, Crucifixes, and some other holy and consecrated things wherewith to force and expell them thence, that they might more freely and securely recreate themselves in fishing, but throwing in their Net, at the first draught, the fishermen being at strife one with another, they drew forth but three small fishes onely, the one of them an ill-shap'd terrible

rible Monster with a Goats head, and eyes flaming like fire. At which all being in an amaze, and running away; That spectrall plunged himself under the Ice, and running to and fro in the Lake, made a terrible noise and outcry, and breathing on some of the company, they were miserably ulcerated. *Cromerus lib. 9.*

JAson Pratensis in his 29th Chapter tells us a story of a distemper'd brain of a Priest, which was troubled with the disease called by some *Incubus*, or the *Mare*, and imagined he saw a Woman of his acquaintance coming to him, which laying upon him whether he would or no, did most grievously afflict and torment him. 79.

ALexander in his second book of his Merry dayes, writes of *Alexander*, that he had an intimate friend of an undoubted credit, that took upon him the care of his friends funerall, and as he was going from thence to *Rome* from whence he came, night drawing on, he turn'd into the next Inne in the road, and there being very weary, he went to bed. And being all alone, and not as yet setled to sleep, he said he saw on a sudden the similitude or likenesse of his friend which lately died, comming towards him very pale and lean, just like him, in the mouth, as he last parted from him when he lay sick, whom looking wishly upon for very fear that he was in, he was not himself, he asked him who he was? But he answering nothing, pull'd off his clothes, and went (as it seems) into the same bed where he lay, and came close to him, as if he would hug him. The other almost half dead for fear, went to the bed side, and would not let him come nigh him, he seeing that he was rejected, looks upon him with a stern and unusuall aspect, and taking up his clothes, presently rose out of bed, and putting them on, and his shooes, went away, and was never seen again. This good man being thus affrighted was deadly sick, and even at death's dore. To that which hath been already spoken, he said likewise, that when he was strugling with him in bed, he felt his bare foot so cold, as no Ice could be colder. 80.

GOrdian my friend, saith the same *Alexander*, a man of an approved trust, related to me, when with his comrade he went to the City *Arezzo*, in his journey, as it fell out, they wandred far out of the way, by reason of many turnings and by-places, so that they saw no plough'd or Arable ground, but onely Woods, Groves, and inaccessible places were in their sight, and solitude it self was enough to terrifie them, the Sun therefore approaching the Western circuit, being weary by their hard travell they sate down together, and within a while they thought they heard a mans tongue, which going after, on the next hill they espy'd three men of a huge wild and terrible form, not of the fashion of men, in black long Cloaks, in a sad and mourning habit, their beard and hair hanging down to the ground, who calling and ma- 81.

king signes to them, had almost perswaded and enticed them to them, but in that interim greater then these appeared of an immense bulk and stature of body, far exceeding mans, and another also appeared of the same shape, stark naked, leaping and skipping up and down most strangely, with other unseemly deportments at which sight they being clearly discouraged, fled away and passing that rugged and perilous way, could scarce find again that homely Inne where they lodg'd.

82. THe same *Alexander* mentions stories of the same nature in his 4th book, and 9th chapter, in these words. A very good friend of mine lately, of a good disposition, and excellent repute, told me what a strange thing, and wonderfull to be related befell him, averring and confirming the truth thereof by many sufficient testimonials, (*viz*) that when he lodg'd at *Neapolis* with his kinsman and acquaintance: at mid-night I heard one crying, and calling for help, when I had lighted a candle, I ran to him to know what the matter was, and there I beheld the Devill and one of his Furies, laying violent hands upon a youth in the road-way crying out, and strugling with them; he poor man run to him, when he came neer him and gat good hold on his doublet and hand, and along time pulling and tugging with them to no purpose, at last he cal'd upon God for help, & with much ado he set him at liberty. When he had entertained this young man at his home which was much troubled in mind, he had not power to go from him. For he was so timerous and horribly affrighted, that he knew not what he did, believing alwaies he saw that spectral before him. In fine when he came to himself, he told the whole story from the begining how it was. He was one of a perverse and wicked conversation, a despiser of God, and disobedient to his Parents, whom he had at that time reviled, railed against, and contumeliously reproached. When they blessed him, he went from them most direfully cursing.

83. THomas *Monachus*, a good man, of whose honesty and fidelity I have large experience: told me seriously, when he was in a Monastery, and Cloysters in the Mountain of *Lucania*, he discoursed with many, and after many hard speeches, and brablings being troubled in mind he went alone by himself through the woods, where he met one in the shape of a man, of a grim look, an ugly and cruel aspect, a black beard, a long coat. Who being asked why he stragled alone out of the way? answered, that he had lost his horse, which he used to ride upon, and he thought he was strayed into the next fields: and when through many windings and turnings they went together to look this horse, they came to a River in the Channell whereof were many obscure and dangerous gulphs. Whereupon *Monachus*, that he might the better passe over, pul'd off his shooes, the other was very earnest with him to get upon his shoulders, and he would carry him over. He yielding

ding his assent, gat fast about the others neck, that went into the Foord, and espying his feet not to be like other mens, but of a foul and ugly shape. Taking notice thereof he was terribly affrighted and cal'd upon Providence for help, which when he heard, he said, presently that ugly vision vanisht quite away, with a querulous noise, and so strong a whirl-wind, that it blew up an Oak not far from thence by the roots, not breaking the boughs; but he was in such an amaze, that he lay all along, a long time, as 'twere without a Soul, and unlesse he had foreseen it, he was perswaded that this devill would have cast him headlong into the deepest gulphs of this River.

BUt of all that ever I heard or saw, that was the most remarkable, which of late most certainly happened at *Rome*, when amongst the *Gabii* a certain desperate youth of mean descent, ill-bred, and of a wicked life, had upbraided, taunted, and defamed his father, and being therefore tost and troubled with these furies, he calls on the Devill, to whom he had devoted himself, and thinks to go to *Rome*, to plot some wicked design against his father. In his journey he meets the Devill like some sowre lookt fellow, of an uncompt beard and locks; and an old decayed vesture, who keeping him company, demands of him the cause of his sadnesse and trouble, he replyed that his father and he had some words, but he had resolved a wicked design on him. To whom the Devill answered, that he should have the same fortune, and he would proceed to vindicate his quarrels. Night approaching, they come to a City, they turn into the first Inne they come at, and together they lay, the one being fast asleep, the other awake was saying his prayers. Whereupon that most ugly Diabolicall fury brake forth the chamber with such might, noise, and violence, that he pul'd down the rafters, top of the house, and brake all the Tyles. This young man being affrighted, and almost kill'd at this sight, repented him of his forepast life and vitious course, endewed now with another spirit, leading the remainder of his life afar off, and was a good example. *Hæc ille.* 84.

VVHen *Alexander* the Lawyer of the City *Naples* lay sick in his bed at *Rome*, he saw plainly before him as he was awake the species of a woman of an excellent beauty: which when he looked upon, a long while musing, saying nothing, and bethinking himself he might be deceived. But when he perceived his senses to be fresh and lively, and that the shape never stirred from him, askt her who she was, she smiling a little, and answering what he had said, as though she intended to mock him, having a long time beheld him, went away. *Alexander. lib. 2. cap. 9.* 85.

86. THe spirits which go to and fro in houses, are either harmlesse, or fierce and cruel ones, the harmlesse may be termed *Lares* which at midnight chiefly haunt houses, and seem by some kind of noise to do something, when as indeed they do nothing. *Wierus* writes, that when he was a child, those which are called *Lares*, were often heard in the dwellings of his progenitors, which the day before they came to them, the Merchants buying Hops, used to imitate the sound and noise of bags roll'd down the stairs, (by which trick his father gain'd much) it being alwaies a fortunate and true omen. To these were like those which the *Germans* call *Guteli* from the good they do, especially to them that watch and look to cattle, seldome appearing to any other. And not differing from those, they call *Trullæ*, who in a counterfeit habit, as well womans as mans in many other nations; but chiefly among the *Suionæ*. Now they which are cruell, and tormenting spirits are called *Larvæ*, which every way affright and disturb the whole Family.

87. IN the mettal-mines both kinds are to be found, *Teste Georgio Agricola libro de animantibus subterraneis*. And the fierce ones indeed, or they which are terrible to look upon, most commonly molest and are obnoxious to the mettal-men. Such an one was *Annæbergius* that Hobgoblin, which killed twelve labourers, or more at a blast in the Cave, that is called *Corona Rosacea*, left by that name, although it abounded with Silver, this puffe came forth by opening his mouth when he appeared like a horse, having a long neck, and horrible eyes. Such another was also *Schneebergius* that Ghost, clad in a black hood, who in the Mine named *Georgian*, scituated one of the workmen which he took from the ground, in the top of that concavity, which heretofore was fertile of silver, crushing together his body. *Judæus* was by one of these spirits forc't from a very commodious Mine among the *Turcæ*, which often appeared to them like a Goat, having Golden horns. But some of the *Germans*, and likewise the *Greeks* call the quiet and gentle spirits, *Cobalos*, in that they are imitatours of men, for they shew themselves merry, they laugh, and seem to do many things when they are doing nothing at all. Others call them Small men of the mountains, because they appear as dwarfs, 3. spans long. They seem to be drowsy dotards, habited like the mettal-men. These are inoffensive to them, although sometimes perhaps they may provoke the workmen with throwing gravell, but they never hurt them unlesse by jeering or railing they provoke them. They are chiefly seen to work, or haunt those Caves out of which mettals may be digged or at least-wise they hope so. Therefore these labourers are not frighted from their work, but hereby promising themselves good successe, they are more chearfull, and work more eagerly, wishing for them.

THeodosius the Emperour, having spent and exhausted his treasure by continual Wars, imposed a new subsidy upon his Cities, onely the city *Antioch* refused to make paiment of it: and not onely so, but having made a mutiny, the people in a contumelious manner, drew up and down the City, the Image of *Placella* the Empresse (though already dead) fitting and fastning a rope to her feet. Which villanous act the Emperour, as well he might, took so hainously, that (unlesse being perswaded by the intreaties of *D. Flavianus* the Bishop, and the authority of *D. Ambrosius*, he had bin bound by oath to determine nothing against offenders, till the 13th day was over) he had made there also a great Massacre among them, as he had done at *Thessalonica*. *Nicephorus lib.* 12. *cap.* 42. 'Tis reported that night before this mutiny, a tall woman was seen in the Ayre, huge and very great, of a most dreadfull and fearfull countenance, which running through the streets of the City in the Ayre, beat the Ayre with her fan, making such a noise, as they used to do, which in dark places excite beasts to rage. *Idem lib.* 9. *cap.* 42. 88.

AMong the *Italians* there was a Governour of a City, which most proudly and covetously domineer'd over his Citizens, and by his high words, and fierce deeds was wont to punish his subjects in a slavish manner, though they did those things he commanded, and performed them well, yet for small causes did he torment or fine them. By chance a good honest fellow, though of small substance, poor, and despicable, did so beat his Lord and Masters greyhound, whereof he was wonderfully carefull, that he thought for it he should be put to death. When the Governour understood it, being very angry, and with a stern and menacing countenance grievously chiding him, commanded him to be cast into a most base prison, and there being fast bound, was kept in a miserable custody. After some dayes came they who were willing to observe his commands, as they used to do, the prison dore being fast, and as well the dores as every passage made close, that he could not get forth, they could find him no where within the Prison, who searching a long time, and he appeared not, neither was there any step or symptome of his escape to be seen, they brought the news to their Governour: which seeming to him incredible, he was strangely amazed. Within three dayes the same dores being strongly barr'd, that very same he, which of late was deputed to prison, every one being ignorant thereof, was again forc't and thrust into the same Prison, and like to one in an amaze, requested that he might with all speed be admitted to his Lord, for he had somewhat of consequence to tell him in all haste, which was not to be delayed. And when he was presently brought to him, he told him he was released by some of the infernall crew, that since he could not endure the uglinesse of the Prison, he was grown desperate, and being afraid of his doom, not knowing what to do, he 89.

call'd to an evill spirit, that he would be helpfull to him, and release him out of that ill-favoured dungeon. A little while after the Devill appeared to him in the same Prison, of a deformed shape and terrible countenance, and that he had agreed with him that he should free him from thence and all Iron bolts and locks, and should cast him into the infernall places, great depths, and the lowest part of the Earth, there he might view and behold all things, the torments of the wicked and their ungodly places: their eternal darknesse and miseries, loathsome and horrible corners, their Kings and chief Rulers, were tortured, covered, as 'twere with thick darknesse, and tormented with the burning lights of furies: he saw also the Bishops with their mitres and robes, richly adorn'd and beautified with gems, and many other wretched effigies of all sorts, ages, and ranks, afflicted in severall habits, lying along in profound and deep gulphs, punish'd in eternall torments, and their damned wickednesses everlastingly tormented with grief and wo, amongst whom he had noted many which he knew in their lifetime, and especially an intimate and familiar friend of his, who while he was living was his companion, and he said to him speaking unto him, he knew him very well, and calmly required of him, what businesse he had there, and what he expected there. He making answer, that his country was by hard duties and rigid government enthralled, was charged, to tell the Governour, and bid him have a care, that he did so no more, and that he should not oppresse his subjects by burthensome taxes, and unjust toll-money, for he foretold him that there was a place, which he saw not far off left for him. And that he might not doubt his promise, he saith that he should call to mind, their private consultation and mutuall agreement, which they made when they were Souldiers together, whereof no body knew; which when he had readily declared and recited not onely what was said and covenanted, but every word, and their promises, whereby they were both obliged to each other: the governour hearing these things in order, being more serious, and attentive, was wonderfully amazed, and great trembling fell upon him, when he considered how those things, which were disclos'd to him alone, and never to any other, that dull pate, and blockish fellow, as 'twere inspired with some deity, should know them, and repeat them with an undaunted look. To this miracle also is added, That he asked him, with whom he was talking with in Hell, who appeared in handsome and neat habit and attire, whether they were any wayes punish't, that went in rich apparell, and vestments of Gold; he replyed, with everlasting burning and amongst the greatest torments they were with continuall wo oppressed and tormented, and that which before glittered with Gold and Purple, was now all flame and fire. He willing to make triall thereof, put his hand nearer to the Purple, being warned by him not to touch it, and yet it could not be, but by the blast of heat, the palm of his hand which he put forth to the Purple, was on fire. For it was almost wasted with blisters and vile Ulcers, as

with

with some poyson. St. *Anthonies* fire, or some other mischief, that seemed to spread it self further and further. Moreover they which went unto him, relate that he, after he was got from Hell, was sore troubled in mind, and his senses of hearing and seeing were very much stupefied, that he was alway musing, seldome spake a word (though oftentimes ask't). But he came home with so stern an aspect, and so deformed a countenance, that whom his wife and children very well knew; after he came from thence, he was so much altered in his face, and all parts of his body, that they could hardly believe he was the same man, and oftentimes his acquaintance and kindred spake to him, weeping for his uglinesse, and the mans Idea so deformedly altered; he had scarce time to dispose of his substance, and to give good counsell to his children before his death. *Alexander libro 6. cap. 21. Genial Dier.*

A Certain *Hetrurian* ploughing in the fields belonging to the *Tarquinii*, his Plough going too deep into the ground, one named *Tages*, as the story goes, brake forth in stature like a child, but in Wisedome a grave and discreet Senatour, and spake to him that held the Plough, he being affrighted, cry'd out. At the noise whereof, at the first there was a great concourse of neighbours, then by little, and little the rumour being farther spread abroad, within few dayes all *Hetruria* was assembled into that field. All hearing this child, that he spake many things, his words were carefully observed and written down, from which by long experience came all their divination; yet so, that if it spread to any other Nations, the *Hetrurians* made most and chief account thereof. *Franciscus Petrarcha.* 90.

DRusus made Consull and warring with *Germany* by the name of *Cæsar Augustus*, and having subdued the greatest part thereof, resolved to go forward, a very great woman met with him, and seemed to say to him. Whither goest thou insatiable *Drusus*? Is it not in the power of the fates to see all these things? but go thy wayes, for now the end both of thy life and works is at hand. Then going home, he fell into a disease, whereof he died. *Leonaras.* 91.

DUnstan an *English* Abbot, when by the scurrilous gestures of an Hobgoblin leaping and skipping before him, he understood that *Edmund* King of *England* was dead, he hastned to the Kings Court, and in the middle of his journey he was better certified concerning the Kings death. *Vincentius lib. 24. cap. 71.* 92.

ADrianus Patricius being sent from *Basilius* the Emperour against the *Carthagenians* had in *Peloponesus* some Ships in their station. On a certain night the shepheards heard those spirits that haunt thereabouts speaking one to another, and saying, That the day before the *Sicilians* or *Syracusæ* were taken and destroyed. This ru- 93.

mour went up and down from one to another, and at last it came to *Adrian*, who calling the shepheards to him, and examining them finds the report which was brought to him, confirmed by their words, that he might also by his own ears approve the truth of the news, the shepheards bring them to the place, where making enquiry of the spirits, and what they were doing, he heard them say that the *Syracusæ* were taken. *Cedrenus.*

94. ONe *Polycritus* an *Ætolian*, made by the people chief governour of *Ætolia* for three years, married *Locrides* for her vertue sake, with whom he slept three nights, In the fourth he died. The woman continued a widow at home. And when her time to be brought to bed was at hand, she was delivered of an *Hermophrodite*, a wonderfull strange monster, The neighbours being affrighted at this chance, brought forth the young child into the market, and calling an assembly, and gathering together the Priests and inspectors of Monsters, they consulted about it. Some of them said it did foretell some discord between the *Ætolians*, and the *Locrensians*. For the young one was divided, part was of the Mother *Locrides*, and part of the father *Ætolus*: Others were of opinion that the Mother should with her young one be carried out of *Ætolia*, and burnt. While they are advising on these things, on a sudden *Polycritus* which lately died, was among the rabble, clad in a black vestment, he spake to the Citizens which were amazed at this spectrall, and at first by intreaties, then by threatnings, demanded the Infant to be restored to him. Some denying, others not consenting, *Polycritus* being very angry snatch't up the Infant, and making many of them run away, as if he was mad he mangled and tore it in pieces. The multitude cryed out, and began to stone him. But he being insensible of their blows and hitting him, devoured the whole body of the child, laying aside his head, and presently he vanished. Which fact the *Ætolians* taking unhandsomely, and being very anxious what to do, they would send to *Apollo* his Oracle; the childs head lying on the ground, began to speak, and in a long discourse foretold the Citizens, that great misery, and destruction was hanging over their heads. When they heard this Oracle, they exposed their wives, children and old people to shift for themselves, they stayed at home, expecting what was to come. It happened that in the next year there was a battel between the *Ætolians* and the *Acarnanians*, and on either side a great destruction. *Plegon Trallianus de Mirabilibus et longævis, ex Hierone.*

95. IN the war by *Sicily* which was between *Octavius Cæsar*, and *Sex. Pompeius*, *Gabienus*, the stoutest man of *Cæsar* his Army, being taken by *Pompey* his forces, lay on the shore with his neck flasht and scarce hanging together a whole day, and when it began to grow darker and darker, a great company of the vulgar being met together, with groanings and intreaties, he desired them to bid *Pom-*

pey

pey come to him as soon as he could, for he was lately set loose from the infernall places, and had somewhat to tell him; *Pompey* sent many of his familiar friends, to whom *Gabien* said, that *Pompey* his causes pleased the Gods below, and his devout parties were an argument of Truth, that he would undertake to pacify them if he did what he was commanded, and so it fell out. *Plinius lib.* 7. *cap.* 52. But the event it self discovered *Satan's* mock. *Cæsar* with the Gods above, being victour, sent *Pompey* to his underneath.

TWo brave and excellent young men, who came new out of the fields, told the news of the victory concerning the *Tarquinii*, which warred with their associates the *Romans*. They were thought to be *Castor* and *Pollux*. *L. Domitius*, who first called them in the market, when then were rubbing and cherishing their horses, which were all of muck sweat, admired the newes. *Suetonius* saith that they meeting him as he came home out of the countrey, bad him declare the victory. A while after, 'tis reported, that they smiling on him, handled his beard, and it was, of a black colour, presently made a red beard, (I speak the truth) and therefore this man was called *Ænobarba*. *Plutarchus in Æmilio.* 96.

THe Devill having transformed himself into an Angell appeared to *Rathbodus* commander of *Frisia*, with a Golden Diadem, on his head, and many jewels thereon, and his vesture wrought with Gold, saying, Most valiant Sir, who hath seduced and mislead you, that you would go from the service of God? Do not do thus, but be constant in those things you have learnt, and you shall be advanced to Golden Palaces, which I shall shortly give you for ever. To morrow therefore receive *Vulfrannus*, who is the chief teacher of Christians, and enquire of him, what famous everlasting Mansion that is, which he promiseth you; which if he cannot shew you, send messengers of both sides, and I will be their leader, and will shew them that Golden house, and most beautifull Mansion, which I promise: *Rathbod*. being very carefull, related all to his *Vulfrannus*, who told him: that these were meer delusions of the Devill. The Commander answered that he would become a Christian if he would shew him that famous Mansion. They presently send one of *Frisia* on the behalf of the Governour, and a Priest on the behalf of St. *Vulfran*, who going a little from the Town, they met one of their comrades, who said to them, Make haste quickly, and I will let you see the glorious Mansion, which is provided for *Rathbod* the General. They going on in a spatious way, and places they knew not, saw a way adorn'd with divers kinds of Marble bravely polisht, and a house afar off, as of Gold; and they came to a street before the house, bestrewed with Gold, and many Gems. They going into the house of admirable beauty, and splendour, saw in it a Throne of a wonderfull magnitude. Then 97.

spake their guide to them. This is the Mansion prepared for *Rathbod* the Commander. To which the Priest being in an amaze, said to them. *If these things be made by God, let them remain for ever; but if by the Devill, let them perish instantly.* And signing himself with the sign of the holy Crosse, their leader was transformed into a Devill, and the Golden house into mire and dirt. But the messengers were staying in a fenny and thorny place, and in three dayes space, finishing their journey, they returned back to the Town, and found their Commander dead, and related what they had seen, to S. *Vulfran. Anno* 718. *Vincentius lib.* 23. *cap.* 146. *ex Ovone Presbytero Sigebertus, et Erphordiensis cap.* 66.

98. V*Alentinus* one of the Bishops of the Church of *Millain*, defender of the *Arrians*, a man very unconstant, and of small reputation, being buried in the Church of the blessed Martyr *Syrus*, there was heard by night fearfull clamours, whereat the two keepers being raised, they ran to see what the matter was, and they espied two evill spirits or Ghosts drawing forth *Valentinus* out of the Temple, being fast bound by the feet, and crying out. In the morning they saw his corps laid in another place without the Temple. *Gregorius Turonensis lib.* 4. *Dialog. cap.* 53. *vixit, sub Justino Imperatore.*

99. ABout the year of our Lord 1096. near a place called *Wormatia*, there appeared a great troop of armed men for many dayes and nights, running to and fro; and sometimes back again into a mountain, from whence they were wont to come. On a certain night a Monk, taking some associates with him, and fortyfying himself with the sign of the Crosse; to the Mountain he goes, and adjures all that came forth, by vertue of the holy and undivided Trinity, to tell him their names. To whom one of the company said, *We are Phantasmes, and no living Souldiers, but onely the spirits of Men, sometimes warring and fighting for the Prince of this World, and in a short time after killed in this very place; The weapons, Harnesses, and Horses, which when we were alive, were the instruments of our sin, are now being dead, the tokens of our torment: whatsoever ye now see upon us is all on fire, though ye cannot see the fire.* The Monk furthermore askt them, *If they could receive no help by men.* Then the spirits made answer to him: *We may by fastings, Prayers, and especially by the offering of the body and bloud of Christ, and this we beseech you to do.* When they had thus said, the whole company, as 'twere with one voice, cryed out, *Orate pro nobis, orate pro nobis, orate pro nobis.* And presently they all vanished into fire, and the mountain it self flam'd mightily. *Chronicon Hirsaugiense.*

100. IT is reported, that a Ghost presenting it self to *Cicero* his nurse, did foretell, that she cherished great good to all the *Romans.* These things appearing but dreams and vain phantasms, he in a short time manifested, that it was a true Oracle. For consulting

with *Apollo* his Oracle, how she might obtain greatest renown, answer was made by the Oracles, that she should follow her own ingenuity, the ringleader of her life, and not the vulgars estimation. *Plutarchus in Cicerone.*

A Stubborn obstinate fellow a little before he died (as report goes) said, that looking into a Pond, he saw a shadow in the water, which with a drawn Sword threatned death to him. *Sabellic. lib.* 1. *cap.* 4. And when *Annius Tacitus* was Emperour, these were the Prognosticks of his death. His fathers sepulchre opening of its own accord. Likewise his Mothers Ghost which was long since dead, appeared to him. And his brothers spectrall with great horrour, in various shapes and places. *Fulgosus Lib.* 1. *cap.* 4. 101.

COnstantius the Emperour being converted from the *Persian* war to quiet *Julian* in *France*, and in a great quandary, not having so good successe as formerly, was much affrighted, with nightly visions. And raising an Army, on a night between sleeping and waking, he thought he saw as 'twere his father, proffering a fair handsome child to him; he took it up, and laid it in his bosome, throwing away the ball which he had in his right hand. Which evidently demonstrated alteration of the times, though the Interpreters according to their apprehension, made a more favourable construction thereof. Afterwards he acknowledged to his familiar friends and acquaintances, that his *Genius*, who was his Protectour and defence had now left him; he that heretofore had contrived and devised many things with him most familiarly, at that time seemed ugly and dreadfull, as if he would forsake him. These things appeared to him going from *Antioch*, towards *Tarsus. Cuspimianus.* 102.

THere was a Temple of *Jupiter* at *Apamea* both very spatious, and also very famous for divers, and most specious Ornaments: which when the *Præfect* of the *East*, with the two *Tribunes* entring the City, would have demolished, upon the serious survey of it, they found it to be so firmly workt, and of such huge and solid stone, that they thought it impossible to ruine so vast and firm a piece of workmanship. When *Marcellus* the Bishop, seeing him afraid of the work, desired him to make for other Cities, and he went to his prayers to God, that he would put some end to so difficult a work. And in a very short time after, there came one to the Bishop, who having contracted for a certain sum of Money for his pains, promised he would fire the foundations of the Temple, and by that means utterly demolish it. But whilst he was applying his fire-works, a black Devill appeared to him, and restrained the naturall force of that Element. Which when *Marcellus* understood, he went into the Temple, and praying most earnestly to Almighty God, repelled the Magick of the Devill, and presently the foundation took 103.

fire

fire, and when the Piles were consumed, the whole structure went to wrack, and so it was utterly destroyed. *Niceph. lib.* 12. *cap.* 27.

104. THe *Pilappii* inhabit a part of the *Peninsula* of *Scandinavia.* Amongst them there is an innumerable company of spectrals, which converse feast and discourse with them commonly, nor can they by any means be laid or driven away. They, when they are most terrified and huspil'd by these Ghosts, bury their dead friends under their fire-places, or hearths, and give them in charge to take care they be not molested in that nature: by this spell alone do they defend and save themselves from the vexations and terrour of the Devils. For if they punctually observe this, no Apparition ever after molesteth them, but if they neglect it, they are continually terrified and incumbred with the Visions of their dead friends. At this time they are lesse infested, and have lesse incanting amongst them then formerly in regard the King of *Succia* hath most strictly prohibited the use of them, and as much as in him lies, takes care that the Christian Religion be taught them, and that their Children be brought up therein. *Casper Peucerus de Θεομαντεία.*

105. VVE have it reported that a Gentleman in *Bavaria* of a most noble extract, was so grieved for the death of his wife, that abandoning all comforts whatsoever, he betook himself to a solitary life. At length when he mourned without measure or date, his wife appeared to him in the night, being risen from the dead, and told him that indeed she had once finished her naturall course in this life, but yet by his importunity she was now restored to life, and commanded by God to use his society yet longer, but upon this condition that they should again be married by a Priest: and furthermore that he should abstain all railing and blasphemous words which he had formerly accustomed to use, for indeed, this was the principall or onely cause why he had been deprived of her, and that she should again presently depart this life, as soon as he should but utter any word of that nature. These things being thus performed, she took care of his houshold affairs as formerly, and bare him some children, but was all the while but of a sad and wan countenance. But many years after her husband coming home in drink, and giving his maid some hard words, in anger, more then becom'd a sober Man, she went from the bed to the cup-board, where she was to fetch some fruit for her husband, and there left her clothes standing at the Chest where the Apples were kept, without any body in them, and was never seen more. *This I have heard spoken by many worthy and authentick persons,* who affirmed that a Captain of *Bavaria* told it to a Captain of *Saxon* for a truth. This *Sabinus* writes in the tenth book of his *Metamorphoses.*

IN the 1045. year of Christ, *Bruno* the Bishop of *Herbipolis*, with *Henry* the third of that name, went to *Boiaria Orientalis*, or in the *East* by water upon the River *Danubius*, but not in the same Ship with him. It is a Town of *Austria* which they call *Greinon*; above which there be craggy Rocks, and great heaps of stone that arise, and lye out into the waters, by reason whereof *Danubius* (as they say) is carried with a very great violence, and exceeding noise which may be heard far off, and froathing by reason of the violence of the water. The *Teutonick* hold this for an ominous and most dangerous and destructive place to Navigators, and call it *Strudelon*. *Bruno* (as I said before) accompanied the King his kinsman in another Ship, and when they dashed upon a very great Rock in the Sea, the shape of a black *Æthiop* appeared, a Vision (as the event testified) sufficiently apparent and ominous, and stood upon the Rock Haleing to *Bruno*; *Ho ho*, Bishop (sayes he) I am thy evill Angell and whithersoever thou goest, thou art mine; I have nothing to say to thee at present, but thou shalt shortly see me again. Whilst they all abhorred that prodigy, the Bishop having used that immortal sign of the Crosse, and holy Charms, and Verses, the evill spirit left all there deceived. And this Rock is yet noted for it, on which there was a Tower built of Stone, without any beam or roof, and from thence being fitly named, retains it to this very day. From whence having sailed on for about ten thousand paces, they turned in at the Town of *Bosenburg*, where the widow *Riclita* entertained and feasted them very nobly (whose Husband *Adalbero* of *Ebersperg* had the Dynastry of the Castle of the chief *Boiaria*, which is now a Temple, and had died the last before) and desired that *Bosenburg* and the farms which in those parts her husband held upon curtesy, might be conferred upon *welpho* the third her Nephew by her brother. *The. Cæsar* came up to supper, and whilst, before Bishop *Bruno*, and *Alemannus* President of *Ebersperg*, and *Riclita* stretching out his right hand he consented to all her desires, upon a sudden, the rafters of the house fell and slew *Bruno*. *Adventinus lib.* 5. *Annal. Boiorum*. 106.

THey say that in the Mountains of *Bohemia* oftimes a Monk useth to appear, whom they call *Rubezl*, and that many times he is seen in the baths, and doth frequently joyn himself to travailers that go that way when they are in the woods, and bid them be of good courage, telling them, that in regard they are ignorant of the way, he will lead them strait thorow the woods: whom as soon as he hath led into the most path-lesse places of the wood, that they know not which way to turn themselves, he leaps into a Tree and makes such a laughter as causes the woods to ring again. *This Monk or Rubezal is the Devill, who having taken to him the shape of a Monk, playes these pranks.* 107.

108. ON a certain time there was a Monster taken in the Sea, in all things like unto a woman of a stupendious beauty, and amiablenesse, whom one of the fisher-men, or Sailers took for his wife, when she had been kept in the ship a while, and had one child by her, three years after when they came to the same place where the Monster was taken, she leapt out of the Ship into the waters, and took the child with her. The child perished in the Sea, and she vanished out of their sight, and was never seen more by any of them. *It is an easy matter* (saith *Luther*) *for Satan to assume the shape of a Man or Woman.* ex colloquiis *Lutheri.*

109. ONe descended of a most illustrious progeny, invited *Martin Luther* and some other learned men to his Countrey-house at *wittenberg*, and when for his pleasure, he rode forth to hunt the hare, a Hare of an incredible bignesse, and Forces, running very swiftly over the fields, objected themselves to his view. The noble man being excellently well-mounted, followed them with a great shout, and presently his horse fell down dead under him, and the Hare vanished into the Ayre. *This was a truly Satanicall Phantasm.*

110. IN the 1546. year after *Christ*, *Martin Luther* related at a Supper, at *Islebia*, That at *Thuringia*, about the mountain which they call *Horselberg*, certain noble youths, very intent in the night time in catching of Hares, took in their Nets about eight, which when they returned home, and hung up, they found to be in the morning onely so many horse-heads, such as are to be found stinking in some loathsome ditch. *Ex colloquiis* Lutheri.

111. AT *Rotenberg* a certain man most gloriously attired, and one that bragged of great Nobility and Riches, did frequent the house of a very honest Man: and had two companions no lesse gorgeous in their apparel then himself. He brought a Fidler, and a Piper, made Banquets, called Dances, and all under pretence of marrying the daughter of this good Man, a very vertuous Maid. He affirmed, he was born to Noble Parents, had immense Riches, Castles, Farms, Towns, and many of them in Forrain Countries. Nor did he want any thing this world could afford, but a Wife to his likening, qualified, and educated. This importunity of his guest, and his companions, pleased not the Master of the house, which caused him to call in the Minister of the place against they came, that so whilst they were at Supper, he might intermeddle some holy discourse out of holy Writ. These Colloquies very much offended his guest, and his friends. Wherefore they desired some other subject, and argued that many witty conceits and neat jests were more suitable to feasting, and did more exhilarate the hearts of men then the exposition of holy writ, therefore they would intreat them to be no more troublesome to them, with discourse of that nature. By which the Master of the house found what diabolicall spirits

they had, and being now well armed against the snares of the Devil, he said to his guests Avaunt, or depart, O ye wicked Caitifs, you shall have nothing to do with me nor mine, we are Baptized and Redeemed by the pretious Bloud of Christ, and he will defend us against your Diabolicall machinations. At these words, this devillish Impostor, together with his hellish companions vanished, leaving behind them a most noisome stink, and the dead bodies of three men who had been hanged. *Manlius, in collectaneis.*

A Certain Man who abounded with wealth, living about thirty Miles from *Gorlitz*, inviting some friends to a Supper most exquisitely cooked, and they refusing to come, he grew so extream angry, that in a rage he said. *If they will not come, I wish all the Devils in Hell would. This wish was not frustrate*: for immediately a great company of them which he had called for in his wrath, came to him, which he not knowing at the first sight, went to entertain them courteously. But when instead of hands they stretched forth their claws to him, being exceedingly affrighted he well thought what kind of guests he had in his house. Thus trembling with his Wife he fled out of his Castle, and left an Infant in the Cradle, and a Fool sitting on a Stove by it, to see to it. But the Fool brought the Child safe from amongst those fiends. *Jobus Fincelius, de Miraculis.* 112.

SOme florid and learned Men in the *Basil* Council, for recreation sake, went forth into a small Wood, friendly to confer about the disputes of those times. As they were going along, they heard a pretty little Bird singing most sweetly like a Nightingale, they are ravished at her pleasant Musick, not knowing what Birds note it should be. Entring the Wood, they espy a small Bird sitting on a Tree, and singing most pleasantly, without giving over; they were all very attentive: At last one having more courage, and better spirited then the rest, speaks thus to the Bird: *I adjure thee in the Name of Christ, to tell us who thou art.* The Bird made answer, That she was one of the damned Souls, and was designed to that place, till the last day, and then she must undergo everlasting torment. When she had said this, she flew away from the Tree, crying; *O how immense, and of long continuance is Eternity.* *Philippus Melancthon* saith, *I am of opinion that this was the Devil inhabiting there.* All that were present at this adjuration fell very sick, and within a little after dyed. *In collectaneis Manlii.* 113.

A Certain powerful Man, and very ancient, had devoted himself to conjure the Devil, maintaining his study herein by that saying; *The seed of the woman shall break the Serpents head*: as if man had power given him over the Devil, that he might call him forth, and cast him out, when he pleased. *I am not* (saith *Luther*) *of that belief, to dare to use the commerce of Devils.* And added moreover, what happened to *Nicolaus Amsdorffius* Bishop of *Ciz.* who as 114.

himself related it, and truly acknowledged on a time in the City *Maidenburg*, when he was Priest there, sleeping by night in an Inne, he was awakened by two Noblemen long since dead, before whom went two young men carrying Torches in their hands, and not being afraid, when there was no danger, being commanded to arise, he did so. There these Noble-men dictated Letters to him, which he wrote, and charged him to present them to a certain Prince: When they had done these things, they vanished. He delivered the Letters to whom he was commanded.

115. IN the year 1545. an evil spirit straggled up and down the City *Rotwil*, having the shape sometime of an Hare, sometimes of a Goose, and sometimes of a Weazel, threatning with a loud voice, that he would burn the City. Which did not a little terrifie the Inhabitants thereof. *Fincelius, lib.* 1.

116. IN the year 1534. On Christmas Eve in a City of *Saxonia*, Satan taking upon him the form of a Man, came confidently to *Laurentius Donerus*, Priest of that place, when he should hear them that were the next day to come to the holy Supper of the Lord, to make confession of their sins, earnestly desiring him to hear his confession. Being admitted, he belched out most horrible blasphemies against Christ the Son of God. But being convicted by the Minister, with the power of Gods Word, he departed, leaving an unsufferable scent behind him. *Idem.*

117. AT *Friburga*, a famous City in *Misnia*, was there a Man renowned for his Religion and Age, who being very dangerously sick, and almost at the point of death, The Devil, clad in a prelaticall garb, came unto him, left by chance all alone, and perplexing and troubling the old Man in that agony, demanded of him, to tell him in order all the faults which he had committed in his life; and he having in a readinesse paper and ink, would set them all down. But when the old Man by Gods Word; mightily opposed the Devil's demands, and yet he would not desist from his importunity, at last saith the old Man, *Since you presse it so upon me, that I should particularly declare to you my faults*; *write then*, First of all beginning thus; *The seed of the woman shall break the Serpents head.* Which he hearing, threw down his paper and ink upon the ground, and leaving behind him an ill savour, vanished away. The good old Man not long after departed in peace. *Doctor Willerus et Manlius, in collectaneis.*

118. THere was at *Heidelberg* a Doctor of Divinity, a favourer of the Gospel, whose servant was born in Lower *Germany*, when having visited his Father, and was returning to *Heidelberg*, not far from the City, he met an horseman sitting upon a great horse, by whom he was violently caught up upon the horse; when he perceived himself to be on horseback, that he might take heed of fal-

ling,

ling, the other horseman straightway vanished; but he was snatch'd off the horse into the ayr aloft, and from thence thrown down with great force near the City, hard by the Bridge, where for some time deprived of his senses, he lay as if he were dead; at last when he had recovered some strength, he apprehended, that he was nigh to the City, he rose up, and going into his Inne, he lay there half a year, before he could be restored to his former health.

IN the lower *Germany* (they say) walks a Monster, in the bignesse of a Man, but in the form of a dogg, that breathed upon them, that were to dye, as if he smelt on them. And 'twas seen by many, upon whom it breathed not, and they did not dye that year. They called it the Index of a Funeral; They which feared death was coming upon them, hastened by Idolatrous Masse to get relief and salvation. Thus Satan brought Man to Idolatry. 119.

NOt far from *Torga*, one born of a noble linage, walking over the Fields to refresh himself, met one in the habit of a Knight or Gentleman (but it was the Devill) complementing with him, he takes him to wait upon him, not knowing at that time what he was, and commits the care of his horses to him. This noble man was very impious and lived chiefly by robbery and pillage, for which purpose he had got him a fit servant. On a time when he was to go a journey, he commended his Horse to him above all things. His servant conveighs the Horse up into a very high Tower, the Horse out of the Tower knows his Master coming home, and putting forth his head out of the Turret-window, he neighs aloud, his Master greatly wondring, asks who it was that carried up his horse thither: that good servant answers, 'twas he that so carefully performed his Masters commands. Then were they constrained to let down the Horse again, (being fastned with Ropes) from the Tower. It happened moreover, that they whom this nobleman had plundered, pursued him, then saith the servant to his Master; Master, fly, and presently he pulls forth a device out of his budget, whereby to prevent the Horses of them that followed after, and to stop their course. At length being cast into Prison, he implores his servants assistance. The servant makes answer, that he was fast bound with fetters, and he could not set him free. The Master is very urgent, till he perswades his servant to do his endeavour herein for him. Then saith the servant: I will set you at liberty, but upon this condition, that you stir not with your hands, and make no signs for your defence. He carries him away being taken from hence, with his chains and fetters, a great height into the Ayre. He being amazed, cryes out, *O Eternall God, whither am I a going*; and immediately the Devill casts him down into a Moorish place. Then making haste home to his Wife, bids her go help her Husband that stuck fast in the Fennes, and was bound with Fetters. 120.

121. CErtain Monks travailing with their Governour or Father, as they call him, inned with an Host, that had one of his Chambers haunted with an evill spirit. The Host being glad of the Holy fathers coming to his house, entertained them courteously, in hopes they could by their enchantments easily cast forth that Ghost, and therefore makes a bed for them in that room. At night when these Holy men were fast asleep, this foul spirit often twitched and pulled them by the hair, till they made them bald. At length *Guardian* conjures the spirit, and charges him to go from thence into the Monastery. This evill spirit does as he is bidden, and having changed his Colony, was there before the Monks returned home; he salutes and welcomes them coming in into the Monastery, and proffers them his service. The Monks entertain him, and point him out his place in the kitchin, and give him a hood and a bell hanging by him, whereby to know him, and they often employed him to carry drink, and many other things which they wanted. When he went for Beer, he would not be cheated of his measure; telling them; *See, I give you good Money, do you likewise give me good Measure.* Finally, he hanged the Cooks servant, that often vext and troubled him, crosse over a beam; throwing sometimes hot water, sometimes dirty water upon him. But as to his life, he did not prejudice it. The Monks fearing a sad event hereof made resignation of their office to this their servant. *Ex colloquiis* Lutheri.

122. CRescentius, the Popes Nuncio in the Councell of *Trent*, in the year 1552. the 25. day of *March*, was very busy in writing Letters to the Pope, and continued his employment till night. Then arising to refresh himself, lo, he saw a black Dog, of such a bignesse as was not usuall, fiery eyes, and his ears hanging down to the ground coming in, and directly towards him he came, and at last he fell down underneath the Table. Being stupefied and amazed hereat, when he came to himself, he calls to his servants, that were in a chamber hard by, he bids them bring a light, and to search out the Dog. And when he could in no place be found, he took a sad conceit, and falling into a disease, he died. Dying also, they say he cryed out to his servant, to beat away the Dog that came up to his bed. *Sleidanus lib.* 23.

123. AT *Halberstade* was there one that abounded in wealth, every day living in riot, and following his own delight and pleasure that he became so carelesse of Religion, Christian piety, and eternall salvation, that he did not stick to say, if he might alwaies live so here upon Earth, he would never envy God in the fruition of Heaven. Shortly after (before he was aware) he died. After his death, every day in the Evening such strange Apparitions were seen in his stately houses, that every body left them, and no body durst inhabit them. That Rich Epicure appeared with his guests

in

in the dining room, which he had divided for his delicacies, and dainties, that servants stood by giving attendance, with lights in their hands, setting on Golden cups and Vessels upon the Table and filling it with most gallant dishes: the Fidlers moreover, and Musicians were standing by, and no gallantry was wanting, that this rich man usually enjoyed, when he was alive. By God's permission, and the operation of the Devill, these spectrals were obvious to the eyes of men, that others might be terrified from that horrid impiety and ungodlinesse of the Epicureans. *Fincelius lib.* 2.

IN the year 1559. In *Marchia* fell out a very strange thing, which many of great account and credit did affirm truly so to happen. In harvest time, on a sudden appeared some men in the fields, at first fifteen, at last twelve, all of an unwonted magnitude and an odious shape, both first and last were without heads. All these having siccles did on a cluster reap down the Oats, that the noise of the Iron was easily heard, yet all this while no Oats were cut. Immediately the report of this marvellous sight came to the Court, and many, both of the Courtiers and Citizens went forth, and were eye-witnesses of this miraculous Vision. Many also going nearer to them, aske of them who they were, and of what Countrey, and what they would have? To which they made no reply, but fel stoutly to their work which they had begun. Some also did dare to lay hands upon them, and to hold them, but they quickly escaped out of their hands. Whereupon it evidently appeared to all that were then present, that they were Spirits. That Illustrious Prince of *Marchia* having convocated many of his most eminent Divines, desired to know of them what they thought of this strange prodigy: Most of them were of opinion, that it was the omen of an ensuing Plague. *Fincelius lib.* 3. 124.

IN the year 1530. on the 18, 19, and 20th of *July*, near *Spira*, there was a Vision on this manner: Three fishermen, when endeavouring to catch some Salmon in the River *Reine*, they lost their labour, they washed their Nets, and laid them down to sleep. When they had so done, a Monk coming to them, raised one of the Fishermen, and bid him go on the further bank of *Reine*. The Fisherman was obsequious to the Monks commands, and instantly came six more, in look and habit like to Monks, who going into the Ship, sailed along with them over the River *Reine*. These coming forth, the Ship was with a most violent and swift course brought back again through *Reine*, and presently some other Monks entering into the same Ship, passed over the River as the former had done. At last, the Fisherman being returned to the place, where he had laid himself down to take rest, shortly after fell sick. On another night, another Fisherman was awakened in the same manner, to transport some Monks over the River *Reine*, who coming to the ship, Saith one of the Monks, this Ship will not hold all that are to 125.

go

go over, you must get a bigger. And passing over the second time, came 12. Monks, clad partly in white, and some in black, with ugly hook-noses, and they going into the Ship, were also carried over, who when they went out, others presently stepped in, and sailed over. But whither the Monks went, and whither the Ship, or how he came back to the place of his rest, the Sailer knew not. And he also within a small time was very ill. On the third night the like chanced to the third man, who being awakened, was likewise charged to make use of a new Ship, to transport more Monks, who not knowing where to acquire one, seemed to go through rough places, and rugged Rocks, till he found a Ship that was new made, into which many Monks, (some of small, others of a great stature, having on black, white, and severall kinds of hoods) were Shipped, passing straitwaies through the same River, not speaking one word, and when they were come to an uneven place beset with Trees, they refused to go out, bidding them to Sail on. When the Monks went forth, the Ship of it self came against the Tide, near the City *Spira*. The fisherman not knowing himself; was returned home, and the Ship restored again into his own place. The Monks, when at first they questioned them whither they went, answered towards the City *Basill* to the Councill. There is one that describes these passages in an Epistle, that calls himself *Suredabus Cancrinus*, who also displayes and unfolds this Apparition to the life.

Of the same Spectacle, out of an *Elegy* of *GEORGE SABINE*.

There is an ancient City seated on,
The River Reine, *not far from* Vangion.
People, cal'd Nemetes, *enjoy'd it; there*
Four Roman *Generals intombed were.*
Cæsarean *coh'rts made it their seat of old,*
Whence the name Spira *at this day't doth hold.*
Here liv'd one who no noble birth could vaunt,
Of a small fishing Ship, an occupant;
In which when Titan *had withdrawn his beams,*
He us'd t'deceive the Tenants of the Streams.
Whilst he his Nets and Hooks did fit and trim,
Of gliding Reine *almost upon the brim.*
Behold a shape presented to his sight,
Of one he knew not in the edg of night:
His vesture was (as Friars use to wear,)
Such a black coul, his crown was shaven bare,
The Fisher greets him at his wonted rate,
And asks him, what makes him abroad so late?

He

He answer'd he was sent from far by's Lord,
Desir'd him he would waft him o're that Foord;
That he might th' sooner gain the other side,
Which curtesy he granted, ne'r deny'd.
Now the night's near half spent, Bootes wain
Had turn'd its course, when, in the virid plain,
Behold five more in Hoods towards him came,
Whom he saluted in good Fortunes name;
And ask't them, Whither they so late were bound,
When night had finish't half her constant round.
One of the five reply'd: Dangers constrain
Us thus by night, our safety to obtain.
We are infested by a wicked rout,
That seek to kill us, 'cause we are devout.
If in thee any love of good abide,
Then waft us in thy Boat to th' other side;
That we may passe the waters by thy means,
And be not hindred by the swelling streams;
So shall thy labour prosper at thy will,
And so thy Nets the Fish shall crouding fill:
He gave consent, and them his Boat affoarded,
Whereby his Ship they soon and safely boarded;
But then (sayes he) who shall the fraught defray,
One of them answer'd, We've no coin to pay,
(Thou knowst) to th' people since we are so hatefull,
They seldome give us ought, but wee'l be gratefull,
If once our fortune shall establish't be,
Wee'l well reward thee for thy curtesy.
He loost from shore, now's Ship did gently glide,
Almost i'th middle of the pleasant Tide:
When, spissy clouds ore-veild the Stars, the Sails,
Were over-fill'd with storming Southern gales.
The waters roar, with rouling waves; now rain,
Adds to the storm, and joyns the Stars to th' main.
The Marriner, with horrour being struck,
Cries out, What causes this unthought ill-luck?
I saw no presage of a coming shower,
When Sol *departed to his western bower:*
No Swallow hover'd o're the waves, my eyes
Did see no Heron: when the Moon did rise,
She was not black, nor pale, nor Phæbus *light,*
Abated of its lustre near the night.
These words disturbed were, by th' storming rain,
And by the raging waves oth' foamy main:
The Ship was neer o're-turned by the blast,
The waves had almost covered the Mast.
The Marriner with stretcht-out hands to Heaven,
Implored thence the divine aid. What even

Thou

Thou wicked wretch, dost pray? (sayes one
Oth' five) cease Sirrah, and let God alone:
And then took up an heavy Row, which th' poor
Unhappy Man had us'd to wield before;
With which his shoulders he so basted o're,
That even unto death he beat him sore.
At last the Devils wiles appear'd; 'twas plain,
There did no part oth' fraud unseen remain.
Their bodies vanisht into the whirling wind,
Nothing was left but stinking smells behind.
Then soon the Clouds were drawn, and day appear'd,
The Winds allayed and the weather clear'd.
Frighted herewith, e'n senselesse he doth hie,
With's Ship toth' shore, and there onth' Grasse doth lye;
'Till Sol *appear'd, when by a neighbour swain,*
Unto his home he is convey'd again.
When telling all to those his friends were by,
Clos'd up his eyes, and so is said to dye.
When bright Aurora *did next Morn appear,*
And with her Crocean Chariot th' sky did clear.
A passage like to this, the time except,
And better issue to the thing, expect.
When first bright Sol *onth' top oth' Mountain shone,*
A traveller 'gan t' journy all alone.
Whilst he was on the coasts of Vangion,
Just where they placed had the first Mile-Stone,
Behold a Coach, all of a sable hiew,
Filled with Monks, which seven horses drew,
Yoked in order; but one of the four
Wheels, with the axetree, from the Coach were tore.
The Coachman that did rule the reins therein,
Had a most rufull nose, and visage grim.
The frighted traveller stood whilst it past
By him, so found they Spectrals were, at last
The Coach onth' sudden, mounted into th' Wind,
When fire and smoak did follow it behind.
And the sad Omens of ensuing war,
A noise as arms ith' Ayre did clash and jar:
He made return toth' City, told it, and t' me
It was made known by good authority.
Therefore to you, wh' in other regions dwell,
I thought my meter bound these things to tell,
And had they wanted an Interpretation,
I would have made it. Now the German *Nation,*
By their King's discords, heard of nought but jars;
And now their Monks inflamed had the Wars.
This was the Tempest, this the disjoynted wheel,
This was the smoak and flame, This joyntly wee'l

Commend

Commend unto our God; desire him lay
These Tempests, hee'l be good to them that pray.

M*Agdalena Crucia Hispana*, in the chief City of all *Corduba Bætica*, in her tender years, was (whether by reason of Poverty, or Devotion it is uncertain) by her poor Parents, placed in the Nunnery of *St. Clara*. (which she afterwards re-built all anew, and endowed with a fair revenue). This *Magdalena*, I say, being insnared by a Devill that appeared to her in the form of an *Æthiop* using many sugred and pleasureable enticements with which tender years are most taken; began to converse very familiarly with him, but with most severe interminations, that no mortall should be made privy to their familiarity. She conversing with the Devill almost every day, grew more in knowledg then could be expected from her youth, and was admired of all that knew her for her stupendious knowledg, and ingenuity, and singular piety, which the smoothnesse of her behaviour, and the austerity of her life did seem to manifest; she had scarce attained the age of twelve years when this evill spirit, taking the opportunity of bringing her into his full and absolute possession, with glorious and gilded words moved a marriage betwixt them, and easily for the experience she had had of her improvement, by his means, was this ambitious girl perswaded to it. They joyn hands, are married, and at last lye together. *Magdalena* in lieu of a Dower, promises him the use of her body, to discourse with her, converse with her, and lye with her. The *Æthiop* on the other side, promised to make her a large Dower, and that she should by reason of her illustrious sanctity and wisedome, bear great sway throughout all *Spain* for thirty years and upwards, insomuch that she should excell, or at least equall the most famous that ever went before her. Nor would this lying spirit, in this particular, seem false that so by this his bride, he might deceive all *Spain*. And whensoever they enjoyed their stolen delights, his servant (for this *Æthiop* for the honour of the businesse, kept his man) taking her coule, to the life imitated (like some suppostitious *Sosia*) in the Cloister abroad, or in the Temple, her countenance, behaviour in walking, singing, praying, eating, and all other the like. And if perchance, when he had wearied his Lady with pleasures, he went (in pretence of looking that things went right in his Mannour) about the World, at his return he told her all that hapned in his travell worth the telling. So she being taken prisoner of *Franciscus* King of the *Gauls*; so comming to the Knowledg of *Romes* being sack't, and telling she was told it by divine Revelation, she grew in great esteem with the chief and noble Men of the Kingdome, and obtained the dignity of Abbesse, all the other Nuns willingly yielding to such eminent sanctity: and entertaining the businesse with exceeding joy in that they conceived great part of the glory, redounded to them who were her instructours. She was famous for many miracles, but those onely lu- 127.

fory, and vain fancies. In a solemn pomp upon a feast day, she was taken up into the Ayre three or four cubits high, and often holding the Image of the blessed child *Jesus* in her arms, making her eyes the Sluces from whence Rivers of tears issued, she did suddenly extend the excrescency of her hair unto her heels, and by degrees did vanish away. And as often as the Monks at set times and seasons, did take the Sacrament in the Eucharist-basket, there alwaies wanted one of the round pieces of the mysticall bread (being first of all diligently reckoned): which *Magdalene* did openly shew that she had it in her mouth, and that she received it by the administration of Angels. Hence so much was the fame of her sanctity spread abroad that High-Priests, Emperours, Kings by their letters commended themselves to her prayers, and therefore did *Charls* the fifth's Queen take great care that her Son *Phillip* should be wrapped in those swathing clothes, which *Magdalene* had sanctifyed by her prayers. Thirty years at the least being spent in this diabolicall marriage, at length in the year of our Lord, 1546. by Gods blessing and favour, and not by reason of her Merit, *Magdalene* returned to her self, and began to detest the Devill, but the Æthiop taking grievously her apostacy, and after diverse manners tormenting her, she, beyond all expectation freely discovered her wickednesse, to them whom they call the visitors of that Order, and to them she confessed her sin, implored help, and was by them imprisoned. Neither did the Devill, notwithstanding all this, leave the place, but at morning prayers to the great wonder and amazement of the Monks, was present in the shape and vesture of *Magdalene*, and oft did perform other her offices. The Monk now abhorring their Abatesse, whom for twelve years they had entertained, at the last they were very importunate that the whole manner being found out, *Magdalene* might be expelled the Cloister, that so those enchantments might cease. Neither was there any great punishment inflicted on her, because of her serious repentance and ingenuous confession; and that, As by her feigned and dæmoniacal sanctity, she had encreased the superstition of many, So by her true and Christian penitency, she shewed by this memorable example, that the fountains and floud-gates of Gods mercy are not dam'd up, or shut to any repentant sinner.

128. IN the year 1532. a Noble man out of his tyrannicall malice commanded one of the country men which he had power over, that he should carry home a great Oak out of the wood at once by his horse-Cart, and threatned him sore if he did not execute his command; the clown easily understanding that it was utterly unpossible for him to obey his Masters precept, entred the Wood with great sighs, and sad complaints: there came to him a Devill, haveing taken upon him a humane shape, and enquired of him the cause of his grief, to whom the rustick revealed the thing in order. The Devill bad him be of good cheer, and return to his house, he would bring the Oak to his Masters house without delay; the

Clown

Clown was scarce got home ere the Devill threw the huge Oak loadned with thick boughs, athwart before the house of the Noble man, and shut up the passage by reason of the thicknesse of the Tree boughs; and, when the Oak had contracted an adamant-like hardnesse, neither could it by any strength or Art be cut, the Noble man was glad to break a wall on the other side of the house, and to make a new gate in his other houses, not without great trouble and cost. *Fincelius*, book 2.

THere appeared to a certain honest Matron, a widow, a kinswoman to *Phillip Melancthon*, sitting alone in her Parlour, 129.
her Husband being dead a day or two before, having for his companion a Monk of tall stature. The husband spoke to his wife with all the sugred and loving expressions he could, saying, Be of good comfort my Wife, for I am thy Husband, and weighty businesses have compelled me to come to thee; when he had almost talked with her a whole hour, he exhorted her that she would take care that Masse should be celebrated for him being dead; and going away, he importun'd her that she should reach forth her right hand to him, which being reached out, he coloured it as black as a coal and her hand was marked and blotted with that colour all her life after. *Fincelius*, Book 2.

IN the year 1555. there was a spectrum appeard after this manner. 130.
At *Brunsviga* in the Village of *Geberu*, two miles distant from *Blomenaw* there was a certain country man, being imployed with his horses and Cart, going into the wood, saw before the entrance of the wood, some troops of horsemen, harnessed all with black armour, whereat being terrified, he ran back to his house and reported that a great troop of Souldiers appeared abroad; the Elders therefore and the Minister of the Word there, accompanying them, hastily went forth, and almost a hundred persons (some men and some women) went with them, and did see these horsemen, and they reckoned them to be about fourteen troops, which immediately divided themselves into two companies, and they being Marshalled into order, one company stood opposite to the other. At the last there issued out a tall man of a black hue very formidable, out of each company, and both of them lighting from their horses, did view accurately each company. Which being done, they mounted their horses again, the Army being set in rank and file, and the troops set against one another, the horsemen went forward, and filled the whole camp; the country men were spectatours of their march untill night came on. But when they heard no further at that time of any war or marching of the foot or horsemen, they all agreed that it was a prodigy from the Devill, or a sign of Gods anger. *Fincelius*, first Book of *Miracles*.

131. IN the year 1567. in *Trawtenaw*, a City of *Bohemia*, there was one *Stephen Hubener*, that gathered such great Riches, built such stately houses, and was so successefull that all admired. And at last falling sick, dyed, and was very honourably inter'd. But a short while after his death and buriall, his body (or that which is more likely, the Devill by his Diabolicall power, carried about his body) did pinch many men with such strait embracements, that many of them died, yet diverse recovered again, who all with one consent confessed that they were thus clasped or beclipped by this rich man, in that very habit in which they had seen him alive, therefore the Magistrate of that place, that he might void or lay this Satanical sight, commanded the body of that man to be digged out of the grave, after he had lain in the Earth twenty weeks, yet was not corrupted or rotten, but fat, as young and well fed bodies use to be; the body was delivered to the Hangman, to be carried away to the place of execution, where he cut off his head with his Axe, and anatomizing him, took out his heart, and did cleave it: there issued out of his body bloud, as if he had been alive (witch-like) to sustain punishment, therefore the Hangman threw the body into the fire, a great company standing by, his head being bound to his feet, and so he tyed neck and heels.

132. ABout two hundred years since, in *Hammel*, a Town in *Germany*, the Devill in the likenesse of a man walked about the streets of the City, playing many youthfull pranks, inticed many boyes and girls to him, and drawing them without the City gates unto a bordering mountain, he together with them vanished away: which when it was told to the Citizens, by a wench which was afar off, and secure, they with great care sought their children in the Rivers, woods, and all about the Country, but none ever knew why or how they were thus deprived of them. Which History is recorded in the Annals of that forementioned City, and is read by many Famous and illustrious men. *Fincelius*, first book.

133. ON a time the Devill made a great moan and complaint as though he was afflicted by some terrible pain, saying, he was the Soul of this and the other man, that he might delude men, there are very many Histories of this kind, and we have reckoned some before. *Peter Mamorius* saith, there was a thing happened about the River at *Vienna* in *France*, in some houses of *Capland*, in the year 1458. that the Devil did give out, he was the Soul of one deceased, filling all places with his sighs, clamours and lamentations, wishing he had some prayers made for him, and that pilgrimages might be undergone, and declaring very many other things, But, said one to him, *If thou wouldest have us to believe thee*; say, *Have mercy on me O God according to thy great mercy in Christ*: He made answer, he could not do so; then they that stood by mocked him, and he being fretted went away.

D. Bar-

D. *Bartholomew Fayus* writes, when *Nicolas Alberia Vervinensis*, had prayers made at his Grand-fathers grave, there came out of the ground a man wrapped with a sheet, who spoke to a woman, and told her, he was her Grandfather; and, that he might be delivered from Purgatory, it was needfull that they should sing Masse, and have a Progression into the house of the Virgin *Mary*; then uncovering himself, she saw he was her Grandfather; then she procured a great company of Masses to be said: but when she ceased from their celebration, she was grievously tormented, and at last he confessed that he was *Beelzebub*. But this story being blazed about all *France*, I shall say no more of it. But now see another new story which is well-known to the Citizens of *Paris*, also printed, which happened at *Lutetia*, at the sign of the Red Horse in the Street of St. *Honoratus*. 134.

A certain man called *Metaxarius*, when he saw a Neece of his who was an Orphan, he took her home. Whilst she prayed at her father *Gervase's* grave, the Devill met her in the shape of a tall man of black colour, and taking her by the hand, said; Friend, do not fear, thy father and thy Mother are in a good place. But yet there should some Masses be said, and she should go a pilgrimage to our Queen and Lady of vertues, and so straightway they should go to Paradise, to the Virgin: She asking who he was; he gave this answer, That he was *Satan*, and admonished her least she should be afraid: the maid did what he commanded, which done, *Satan* bad her take a pilgrimage to St. *James*. To whom she said, I cannot take such a long journey: from that time *Satan* gave not over importunately to urge her, and familiarly calling her, said, How cruell thou art; saying, she will not put her shears into her bosome for me, which when she had done so to satisfy him, that she might free her self from his importunity, he furthermore asked that she would give him something; at the last proceeding, so far that he asked one of her hairs; she gave him one: sometimes he assayed to perswade her to drown her self, and at another time to strangle her self, and he putting a rope about her neck, had been choaked if she had not cryed out, and sometimes her Uncle desirous to defend her, was so beaten, he knew not by whom, that he lay sick above 15. dayes, and once the Evill spirit offered to lye with her and to offer violence to her chastity, but she strongly resisting, was so beaten with his stripes that the bloud gushed out of her body in divers places. Amongst those that saw her, there was a certain Secretary of the Bishop of *Valenti e* named *Choinius*, who told the maid that the best way to drive the Divell away, was, not to give answer to his words, although he bad her pray to God, which he never did, but after a blasphemous manner, or mocking that devotion, using it to created beings; the Devill seeing that the maid would not answer him, and that he could do no good of her in that case, took her and threw her upon the ground, and from that time she never saw him after. *Bodin* relates these things in his Treatise of *Magicall Demon*. Book 3. chap. 6.

Michael

135. Michael Curopalates Rancabes Imp. had a certain maid that was his bond-servant, which at an Eclipse, or conjunction of the Moon with the Sun, was struck with Madnesse, and cryed to the Emperour, Descend, descend, and give place to others: this being often done, made the Emperour afraid, therefore taking counsell of his servant *Theodatus Michael F.* asked the wench that was mad, to what house of the Palatinate that might belong or concern, and by what signes and tokens he might know, When the maid was in her frantick fit, and asked, she did intimate and signify the *Armenian* Lion namely, and described its marks and its fashion. But when she commanded *Theodatus* to come down from his Tower, she did Prophecy of two men which should meet him, whereof one of them sitting on a Mule should be he that should possesse and enjoy the Kingdome. *Theodatus* went to that appointed place, to search about the thing, and there knew the man by his token which the girl had before taught them, and so they perceived that she did not prophecy false, by reason that she was inspired by the Devill, by whom she was possessed. *Cedrenus* and *Zonaras, tome* 3.

136. Erasmus Roterdamus in an Oration which he writ in the praise of Physick, saith, that he saw a Man, one *Pl. liarius Pol. ..us* by name, who being an *Italian*, and not at all skilled in the *Dutch*, yet perfectly did speak that language, as though he had been possessed by the Devill. Wherefore he was taken in hand by a famous *Panacean* Physitian, and giving him Physick, brought out of him a great sort of Worms, and so freed the man of his disease, and also deprived him of his *Germain* language. *Cardan de Rer. var.* Book 8. chap. 43.

137. Norbertus at *Nigella* using exorcisms to dispossesse a certain maid that was possessed with the Devill, was derided by him, who did repeat the *Canticles* from one end to the other, in the mouth of the girl, and after did Interpret it in the *Latine* and *Germain* tongue; but at last a Bishop sharply withstanding him, he was expelled out of her in the year 1122. As the continuator of *Sigebert* hath it.

138. In *Italy* there was a certain Virgin possessed by the Devill, and utterly ignorant of the *Latine* Tongue, and being asked by *Lazarus Bonamicus*, a *Bononian* Professour, which was the best Verse in *Virgill*, she answered, or rather the Devill out of her.

Discite justitiam moniti, & non temnere divos.

Be warn'd to learn right, and obey the gods.

Manlius, *first Book by the relation of* Phil. Melancth.

139. In a Wildernesse of the Countrey of *Tingut* the voices of Devils and spirits are heard, who call those by their own names who are walking alone, or else wandring aside from their company, and feigns

feigns the voices of their companions, and so misleading them out of their way, he hurries them into destructions gulph, sometimes a consort of musicall instruments are heard, but more oftner the noise of Drums. *Munsters Cosmograph.* Book 5.

THere was a certain Citizen of *Erphord* that for some years together kept a Crow in his house, and when he saw any silent or sorrowfull, he used these words after a jesting manner; *O my Crow, what makes thee so sad, what thinkest thou of?* To which, beyond all expectation, the Crow, or the Devill in it, clearly, and with a lively voice, recited a Verse out of the 77. *Psalm, I have thought of old, and I have had eternity in my mind,* and thus the Devill spoke out of the Crow. *Caspar Goldw.* in his Book of Miracles. 140.

HIeronimus Cardanus told his Father that there appeared seven spirits which did dispute with him about divers wonderfull things, and did enucleate and unmask hidden mysteries that were before unknown out of the Manuscript writings of *Averroes*, of Physitians principles. 141.

IN the raign of *Trajan*, a Crow, but rather the Devill out of the Crow, began to speak with humane voice, and cryed out of the Capitol in Greek, ἔσαι πάντα καλῶς, *omnia bellè se habebunt, i. e.* All things shall be well; from whence came that distick of an unknown Authour. 142.

Tarpeio quondam consedit culmine cornix,
Est bene non potuit dicere, dixit Erit.

Englished thus,

A Chough did from Tarpeia's *top foretell;*
Though things now are not, yet they shall be well.

A Most certain argument to prove that those men are possessed, is, they speak those tongues which they never learnt: *Bodin* saith, there was one whose name was *Samuel*, being but twelve years of age in the Village of *wantelet ad Laod*, he was the Son of a Noble man, Lord of the Land, who was possessed of the Devill a Month after his Mothers death, and grievously vexed and buffetted, also the Devill had power over his body, and if any one would withdraw the boy, he did retract him again by violence, his father would not have him exorcised (for Religion's sake which he professed). And whether or no he was freed from it, the twelfth or thirteenth year he was past, in which the woman of *Vervinens* was possessed by an evill spirit, but she had an exorcism I know not: which History I passe over, because it was related in diverse books, which are now printed. *Italy* and *Spain* abounds with such demoniacal persons which had need be bound up in chains; these can 143.

speak

speak Greek and Latine, and other tongues which they never learnt (or which is more likely, the Devill speaks in them): for if at any time that Woman of *Vervinensis* had put out her tongue a great length, the spirit then spoke most Eloquently. *Melancthon* reports that he saw a woman in *Saxony* that was possessed, who could neither read nor write, yet did speak Greek and Latine, and Prophesie of that cruell war in *Saxony*, saying; *Great misery shall come upon this Country, and Famine upon this people.* *Fernelius*, in his book of the secret causes of things, tells, that he saw a possessed Boy speaking Greek, for all that he knew no letters. *Hippocrates*, in his Book *De Sacro morbo*, thought it to be the falling sicknesse, but some afterwards in Greek did accurately note the difference; For those who were possessed spoke divers languages, and prophesied, which could not be observed in those who had the falling sicknesse.

144. IN the reign of *Argyropolis* Emperour of *Rome* in the *Thracian* Province at the bottome of the Fountain of *Curena*, there was a miserable dolefull noise heard, mixed with howlings and lamentations not onely for once or twice, but continually dayes and nights from *March* to *July*. And when some came to see the place from whence the voice was heard, there was another howling thwarted them. I suppose this miracle did foretell the slaughter of the *Romans* in *Coelosyria*. *Cedrenus*.

145. CAlligraphus, a reverend man of *Alexandria*, going out of his house in the night time, at midnight he saw brazen statues speaking with a loud voice, that *Mauritius* the Emperour of *Constantinople* was slain, together with his children at *Byzantium*: going forth in the morning, he related it to *Augustulus*, who warned him not to tell it to any, and prescribing a day, in the ninth day, there came a Messenger declaring the death of *Mauritius*. Then *Augustulus* did publish to the people the Devills Prophecy. *Paul. Diacon.* Book 17. of *Romane* History; and *Nicephorus*, Book 18. Chap. 41.

146. HIrcanus 3d Captain of the *Jews*, and High Priest, when he had deputed his two sons, *Aristobulus* and *Antigonus* to the siege of *Samaria*, and the *Samaritans* having implored help of *Antiochus Cyzicenus*, it was reported that in the very same day in which his sons had entred battell with *Cyzicenus*, the High Priest being alone in the Temple, heard a voice that mentioned the new gotten victory of *Antioch* by his sons, which he by and by going forth published to the people, and a while after his Oracle came certainly to passe. *Josephus* Book 13. chap. 18.

147. WHen the *Romans* in a great battell with the *Tarquinians* sent away *L. Junius Brutus* Consull, but in the following night, such an affrightment seized upon the Enemies, The *Tarquinians* and the *Vejentes* in silent troops returned home as conquer'd

quer'd men. The report is, that in the next night after the battell out of the next wood (which *Livy* calls *Arsia*, and *Dyonisius* said it was a Holy wood) a loud voice was heard whether it was the voice of a Faune or Silvaine it could not be resolved, which happened more then once in the *Hetrusian* war, which prodigy did so affright the enemies that they yielded themselves as conquer'd. *Sabellicus* Book 7. *Ennead* 2. *Valerius* Book 1. chap. 8.

IN that day which *Cæsar* fought with *Pompey* at *Pharsalia*, *C. Cornelius* of *Patavia*, being Augur, when he had taken augury, at the first sight suddenly turning to those that were by him; said, now the businesse is done, now the men begin their work, and trying his augury the second time, he with a loud voice cryed out; *O* Cæsar, *Thou overcomest*, they that stood about him, admiring at the thing he took the Crown from off his head, and swore he would not put it on again untill the businesse made his art believed or credited. *Livius* and *Plutarch* in *Cæsar* and *Pliny*, saith, there such a noise came when two armies were fighting one against the other to the augurs sitting on the *Patavian* Mountains, being bold to affirm by that, either the world would be dissolved quickly, or *Cæsar* was fighting with *Pompey*. *Sabellicus* Book 7. *Ennead*. 6. out of the 15th Book of *Gellius* chap. 18. 148.

VVHen *Antonius* fell from *Domitius*, and a great war was expected in *Germany*, the City being affrighted, and the people of themselves without any other author, dispersed the fame of the victory, and a report going throughout *Rome* that *Antonius* was killed, and that no part of his army was left alive, it was so really believed that a great part of the Magistrates sacrificed. But when the Authour of the rumour was sought out, but none appeared, but the news was put off from one to another, every one clearing themselves of it, and being as it were labrynthed, and plunged in a vast Ocean, they could not make it appear from what original or Fountain it proceeded, the fame of which quickly overspread the City. But a Messenger and letters meeting *Domitian* in his journey, leading out the Legions to war, intimating victory, so that one day was the day of Trophyes and of Fame too, in places distant more then two thousand five hundred Miles. *Plutarchus in Æmilio*. 149.

SOsipatra a woman of *Alexandrina*, at a certain time being amongst her acquaintance, and a disputation arising about the Soul, she was wrapt by a certain fury suddenly, she seemed as though her voice was taken away, and was for a while dumb, by and by she began to cry out, *My Cozen* Philometor *being transported in a Charriot, is now ore-turn'd in a thorny place, and hath hurt his elbow and his hands are wounded*, and a certain man complaining, the thing was a while after known which confirmed the truth. *Eunapius in Ædesio*. 150.

151. THamus an *Egyptian* Pilot, sayling to *Rome* late at night near the *Echinad* Islands, night being far spent, heard the voice of an unknown Author, which cal'd him by his own name: they that were in the ship were all amazed, and when it called the third time he answered; then saith the voice, When thou comest into the next Island, the voice being heard as if it were on the foredeck. *Thamus* being astonished, and religiously given, obeyed its commands, and immediately after it had given its precepts, such howling, mourning, and lamentations was heard in the Ayre, that all thereabouts was almost dead with fear. The news quickly arrived at *Rome*, and *Tiberius Cæsar* commanded *Thamus* to be brought before him, and examined, that he might know the truth of it; the Augures and High Priests consulting about it, they answered, *Pana* perhaps was born of *Mercury* and *Penelope*. *Plutarch* relates this in his book of Oracles, which Oracles then were made dumb, in which place although we may acknowledge the subtily of Satan, and the Devill being busied about bringing the death of Christ into question, and to mock it by such a fiction, except he would by *Pans* death infer that mens Souls after death should be destroyed, or annihilated.

152. MOnobazus the King of the *Adiabenians*, his sirname was *Barles*, being in love with *Helens* sister, married her, and of her had *Monobazus*, and other children of other wives. At the last lying with his wife big with child, and laying his hand upon his wives belly, he thought he heard a certain voice bidding him to take off his hand from her belly, lest he should oppresse her young; which as it was begun with divine providence, so it was likely to have a prosperous end. He was affrighted with this voice, and shewed
153. the thing instantly to his wife, and he called the Son *Izatch* that was born at that birth; And by reason of this prediction he made him Heyre to the Kingdome. But he together with his mother embracing the Jewish Religion, restored *Artabanus* the King, again to the *Parthian* Kingdome, and fortunately fought against the *Arabians* and *Parthians* in the 55. year of his age and 24. of his reign, he died and left the Kingdome to his Brother *Monobazus*. *Ex Joseph.* Book 20. chap. 2.

NIcephorus Phæus the Emperour, did fortify the Palace of the *Constantinopolitan* Tower, in which it was foretold him that he should dye. At what time the walls of the Palace was builded, in the night season a certain man sailing on the Sea, cryed out after this manner: *O Emperour, thou makest up thy walls, and although thou raisest them up to Heaven, whilst that which is within is evill, the City may be easily taken*: He that spoke those things, was a long time and very much sought after, but never could be found out, the wall was finished, he perished that same day that he had the keyes delivered by him that had the businesse committed to him. *Cedrenus.*

When

VVHen *Opicinus Cacia Novaria*, being very thoughtfull or Melancholly, walked alone in his house at noon-tide, he heard something call him by his name, but saw no Man, and afterwards said, *wouldst thou be willing that thy Son should dye?* To whom he answered, (having no time to consider of it) *he would*, but afterwards coming to himself, quickly denyed that which he had assented to, and was very sorry for the cruelty of the prodigy; therefore within three dayes his son *John Baptist* having no more, fell sick, and two dayes after dyed. *Fulgosus*, Book 1. chap. 4. 154.

BEfore *Neroes* death, there was a confused murmure mixed with laughter, and a tumult in the Theater with great mourning was heard when no man was there. In *Albania* it rained bloud, and both the dores of *Mauseolus* (in which were the Tombs of the *Cæsars*, he being the last of that stock) and the dores of his bed of their own accord flew open, out of which there was heard a voice calling *Nero* to him. *Xiphilinus ex Dione.* 155.

M. *Antonius Majoragius* reported that in the Moneth of *Aprill* there was heard, in *Eupilus* Lake, a sound, or voice crying after this sort, *Oh, oh, oh, oh, oh*; The first part of which had a Musicians song, the latter part of the voice had their brief, and in those years, nor in any other, were there ever a more plentifull encrease of Wine, Wheat, and other things. *Cardane* Book 15. chap. 85. *de rerum Varietate.* 156.

THere appeared to *Hircanus* the Captain of the *Jews*, and being also High Priest, a certain sight, which enquired about his successour, being carefull of *Aristobulus* and *Antigonus* his eldest, which he loved above all their other brethren. But when God had shewed the picture of *Alexander*, the youngest sorrowfull that he should be successefull and prosperous in all his proceedings, commanded that he should be brought out of *Galilee*, lest he should be in any capacity of having the Kingdome after him, but the event made the Oracle be believed, for he was possessed of the Kingdome after *Aristobulus* who before had slain *Antigonus*, and killed the other brother that withstood him, but the other that was contented with a private life he honoured, *Josephus*, Book 13. chap. 20. 157.

BEfore *Camillus*'s banishment *M. Cedicitius* a vulgar person declared, or gave it out, that in the night before he was called out of his way (which they call the new way) by a loud voice and looking back, and seeing no man, he heard a voice greater then a mans, which spoke thus to him: *Go to* M. Cedicitius, *and tell the Tribunitian Souldiers, betimes in the morning, they may expect the* French *within a few dayes*, The Tribunes despised and laughed at those relations. A little after this came *Camillus*'s distresse, and the Invasion of the *French*. *Plutarch. in Camillo; et Sabellicus*, book 9. *Ennead.* 3. 158.

159. LYcurgus hapned to come to *Olympia*, and was a spectator of the games there: it is reported that this befell him, *viz.* that there was a voice like the voice of a man behind him rebuking him and wondring at him why he did not stir up his Citizens to celebrate that solemnity, he turned himself about, and finding no man that spoke to him, then he was perswaded it was a divine voice, and gathered *Iphitus* and his companions to himself, and made a great feast by which the solemnity became much more remarkable. *Plutarchus in Lycurgo.*

160. C*Assius Chærea*, captain of the Guard, with some others, made a conspiracy against *Caligula*. And when he was going into the Court, he heard a voice from among the multitude, commanding him to perfect their designes, the Gods being their assistants. At first he suspected that their plot was betrayed by some of the Conspirators, but afterwards he perceived, that he was incited thereunto, either by some that knew it, or by an Oracle from God. On the 3d day therefore they slew *Caius Circensis. Josephus, lib.* 19. *cap.* 1.

161. P*Ertharis*, King *Arithpertus* his Son, who being banished by *Grimoaldus*, and in his banishment sailing into *Britain*, was warn'd by an unknown voice, that *Grimoaldus* being dead by Phlebotomy, he should seek for his fathers Kingdome. Whereat being moved, though he knew not the Authour, yet returning into *Italy*, within three Moneths after the death of *Grimoaldus*, he was made King of the *Lombards*. *Platina in Dono.*

162. C. *Hostilius Mancinus* the Consull, going into *Spain*, as he was taking Ship at *Hercules* his Haven, whither he went on foot, this sounded in his ears: *Mancinus, stay.* He being affrighted herewith, turn'd his journy, and went unto *Genoa*; and when he had there shipped himself, a huge great Snake appeared to him, and presently vanisht out of sight. He being conquer'd by the *Numantes*, yielded basely. *Valerius Max. lib.* 1. *cap.* 6.

163. H*Enry* the third being Emperour, kept the Feast of Pentecost at the City *Ments* in *Almaine*. Where arose a dissention between the servants of the Archbishop of *Mogun*, and the servants of *Abbas Fuld*, about their hire. They went from words to blows, and fighting with Swords, they polluted the Temple with mans bloud. The Bishops running to them, brake off this bloudy battle, and again purged the Temple. The tumult being afterwards pacified, when they sang, Thou hast made this day glorious. The Devill was heard to cry aloud through the Temple. *I have made this day quarrelsome.* The Emperour amazed at this strange noise, endeavoured to force away the Devill by giving many Alms, and he himself with his Nobles, distributed to the poor those dainties which

were

were provided for his own Court. *Nauclerus, Volumine* 2. *Generatione* 36.

VVHen (*Rome* being pillaged and undone by a home bred conspiracy) *Constans* the Emperour had remained six years in *Sicily*, he died at *Sarogasa* a City thereof, in a Bath called *Daphne*. For one *Andreas* went with him into the Bath, and killed the Emperour by throwing down a Vessel on his head as he was wiping him. *Constans* his death was known in the City the same day he died by a voice coming forth out of the Ayre. *Zonaras & Cedrenus.* 164.

BOdin saith of *Constantinus*, who is accounted amongst the skillfullest workmen of the Mettal-Art in *France*, and is the most famous in all the Kingdome. I have heard his comrades, when blowing a long time, no hope or likelihood of any good appeared, ask advice from the Devill, if they did right, and might accomplish what they desired: But he replyed in one word, *Travaillez*, take the pains; the blowers being animated with this, blew so strongly that they brought all to nothing; and they would still have blowen if *Constantine* had not told them this was the Devills usual custome, to answer doubtfully: But that word, Take the pains, imployed that *Alchymy* should be laid aside, and he should fall to some labour, and honest Art or science commodious to get a living: he is a mad man, that thinks Gold can so quickly be made, in making whereof nature spends more then a thousand years. 165.

A Souldier gave a Horse to his kinsman, that when he died, he should sell him, and give the Money to the poor. He sold the Horse and kept the Money to himself. Thirty dayes after, his Soul returning; (It was the Devill) saith, *Thirty dayes have I bin tormented in Hell; but thou, who gavest not to the poor what I bad thee, shalt go thither to day, and I shall be translated from thence into Paradise.* The very same day the Devils snatcht him away, and 12. dayes after his carcase was found in an exceeding high Mountain. *Vincentius, lib.* 24. *cap.* 8. 166.

HEctor *Boethius* in his 8th Book of the Histories of *Scot.* relates, that in a small Village of *Scotland* scarce 14. Miles distant from *Aberdene*, there was a very beautifull young man made open complaint before the Governour of *Aberdene*, that he was many Months molested and troubled with a she Devill, (as they call it) the handsomest that ever he saw, and finally when the dores were shut she came to him by night, and by her fair speeches forc't him to embrace her: when 'twas almost day, she went away making no noise, and trying many wayes, he could by no means be freed from that so great and base vexation. A prudent and devout Bishop commands the young man immediately to go to some other place, and 167.

according to the Christian Religion to conform himself to prayer, and fasting, more zealouslly then he used to do, hereby he thought the Devill would be put to flight from him, when he saw him so intent upon all good works. Upon this wholesome counsell followed good successe: Which when the youth had religiously performed, within few dayes after he was clearly delivered from these Hobgoblins. So the He-Devill did no longer trouble the Woman of *Navete*, after her confession, and holy Communion which accompany prayer and fasting. *Legitur in vitâ Divi Bernhardi. Vierus, lib.* 4. *cap.* 27.

168. A Certain Maid in *Burgus* possest with Melancholly, acknowledged that she was haunted with *Vergilius* his Ghost, having for a long while conjured against it; which we may the more easily believe, because she was a plain girl, very sincere, and one who never went abroad; Conjuration not at all prevailing, a Physitian gave her at first some artificiall Medicines, then some others to strengthen her, and so she was restored. *Vierus, lib.* 4. *c.* 23. *de præstigiis Dæmonum.*

169. *Philippus wesselich Coloniensis*, A Monk of the Abbey called *Knechtenstein* an upright and pure person about the year 1550: was miserably and sundry wayes tortured by a Ghost, which brought back again the lean Abbot, dead many years before. Sometimes he was carried under the roof of the house, sometimes he was thrust between the rafters over the Bell, oftentimes he was on a sudden conveyed through the wall. On a time he was found, his body being laid over a pond, and his head lying upon the land. At the last, out comes the Ghost, relating the cause of his long and manifold trouble: to wit, that this was that Abbot *Mathias Durensis*, so many years buried, who tortured him because he had so exactly drawn, as 'twere to the life, the Virgin *Maries* picture, and had not answered the costs and labours of *Novesianus* the Limner, who thereby suffered much damage. This was true. Hereupon he added the manner how he might be absolved, viz. that this crime could not be expiated, nor he by any means freed, unlesse for Religions sake this *Phillip* would travail into some parts of *Germany* (whom for his integrity the Devill thought to be a fit instrument for his sports) and three Masses were read to procure his liberty, viz. *de Trinit. de Domin.* and *de Temp.* The Divines of *Colony* consulted to satisfy his request, and the rest of the Monks desired the same of their Abbot *Gerard Strailgen Morsens.* who thought that *Phillip* was rather to be converted into another opinion by sounder doctrine, and sharp reproof, that relying on God the Father of all mercy with a lively Faith, and Christ our onely Saviour, he might stoutly contemn the impostures of the Devill, and tell that Ghost returning back, that he was not under his jurisdiction, that he lived under the rule of others, and therefore he could not observe his commands. Which being done, The Ghost

replyed:

replyed : Tell the Deputy, for he hoped he would confirm his purpose. Whereupon the Abbot, when he perceived the Devill to persevere, and the Monk not confidently enough to resist his illusions, instructed him again, carefully admonishing him to repent, and not to be so prone to hearken to the sleights of the Devill : but if he continued to hear those spirits, as formerly, he threatned most severely to whip him, and heavily to beat him. Hereupon the Ghost seeing his endeavours to be vain, by reason of the Abbots constancy, and *Phillips* mind more elevated with trust in God against the fraudulent and destructive policies of the Devill, never came again, but went some where else. *Vierus, Lib.* 4. *cap.* 29.

A*Ntonius Surquetus* Knight, of the most Noble order of the Garter, 170
and likewise a Counsellour, left behind him a Son, which was base born, who afterwards married a wife at *Brugus*. This woman within a while after she was married, was lamentably tormented by an evill genius, insomuch that whithersoever she went, though in the midst of good and honest Matrons, she was snatcht out of their company, and hal'd out of one Chamber into another, and oftentimes conveyed away, sometimes into this hole, sometimes into that, notwithstanding all that were present did with all reluctancy and might endeavour to hold her fast : yet all this was without any great harm, or prejudice to her body. Every body believed, and were perswaded that this befell to her by a drab, that envied her Husband, with whom formerly she was in love withall, for he was indeed (as I may so say) another *Narcissus*. In this interim she was with child, neverthelesse was she thus ill-handled. Her time of delivery being at hand, when there was but one onely woman with her, and she sent away the servant to call the Midwife, this Harlot seemed to come in unto her, and performed the Midwifes office for her. She for very grief and trouble of mind swounded away : when she came to her self, she felt that she was delivered of her burden : but the child appeared not ; every body exceedingly wondring at it. But the day after, it happened that when she awaked, she found the Babe by her in the Bed, swadled up, which she often suckled. But not long after, when she was asleep, the Infant was taken away from her, and never afterwards found. They said, (I know not what) Papers with Magick notes were found in the dore-lock. *Historiam recenset Vierus, Lib.* 2. *cap.* 48. *de præstig. Dæmon.*

A Religious maid whose name was *Judith*, was by the Devill 171.
most cruelly writhed with Convulsion fits, and her jaws clang together so, that she could not eat; her tongue also sometimes was so restrained that she could not speak, but made a most hideous and dreadfull noise. *Idem, lib.* 3. *cap.* 13.

A cer-

172. A Certain Country Priest living at *Durweis*, about *Esweiler*, did confidently promise, that he would set at quiet a pretty young maid named *Helena*, which was haunted with a Devill, in a Village called *Loes*, scituated by *Aldenhovia*, some of his neighbouring Priests being convocated to this solemn sight; and strange wonder. At last the Devill told this Exorcist having for some while taken great pains to little or no purpose in disturbing him, that he must now desist, for about the glasse which was set to illustrate him, were many of his co-partners, which would confirm him. This poor Priest giving credence to this father of lies, goes about by the glasse to force them away, but when he perceived that he laboured in vain, being very angry, he brake out into this speech, If thou canst go out of one Christian into another, come forth out of her into me. To whom the Devill presently replyed; What need I tempt him, whom at the last day I am certain, is my proper right to enjoy. Afterwards being desirous to know what the Devills opinion was concerning the Masse, *Johannes Sartorius Parochus* in *Leon*, askt him in plain *English*, Why this little maid instantly at the ringing of the Bell to Masse; was alwaies by him brought into the Temple. To this question he said, He could not presently make his answer, but he would consider on it. *Actus hic celebratus, Anno* 1559. *circiter* 17. *Augusti. Vierus, lib.* 4. *cap.* 21. *de præstigiis Dæmonum.*

173. THe Nuns of *Ventetus* shut up close in the County of *Horn.* were cruelly handled by an evill spirit. A poor woman in Lent time borrowed three Measures of Salt of the Virgins, and restored almost twice as much about Easter. Here in the bed-chamber were found small white balls, as 'twere seeds pargetted over with Sugar, but being tasted, they were salt. In the same place they took notice of a Ghost walking there, and groaning, they heard also that many Virgins were called to arise, and to go with her to the fire advertising them, that she was not well. If at any time they took the Chamberpot to make water, it was by force taken from them, and they watered their bed. Sometimes they were haled by the feet out of their beds, and were tickled at the Soles of their Feet, that with overmuch laughter they were ready to dye. Some had pieces of flesh pul'd off, many had their legs, arms, and Faces writhed the contrary way. Some were so tormented, though for fifty and odde dayes they eat nothing but Turnep Porrage without bread, yet they spued up such abundance of black stuffe, like Ink it self so sharp, that it took off the skin from their Mouth. Some were lifted up above a Mans height, and instantly thrown down again. When about 13. friends came to visit and comfort them that were sick, they fell down from the Table, not speaking a word nor sensible thereof; others lay as if they were dead with their legs and arms Crosse; one was lift up aloft, and although some standing by, strugled to save her with their hands, yet was she

snatcht away above their heads, and thrown down headlong again. Some went upon their toes, as if they had no feet, or at least no use of them. They climb'd Trees also like Cats, and came down again from them without any alteration of their body. It happened likewise, that the Governesse of the Monastery (which they call the Mother) in her perambulation, as she was discoursing with *Margaret*, Countess of *Burens.* was hurt on her thigh; The wound was black and blue, but was healed again. This cruelty continued evidently full three years, which afterwards they concealed. *Vide Vierum. lib.* 3. *cap.* 9.

NOt unlike these, did the religious Virgins undergo at *Colonie*, when they were cloyster'd up in the Monastery called *Nazareth*; to whom yet this was added, That though they were for some years before many and sundry wayes troubled, vexed, and perplexed by the devil; yet in the sixty fourth year, beside other *Spectrals* often appearing in a terrible manner, they oftentimes fell flat downward, the lowest part of their body jogging up and down, as the manner is in the sports of *Venus*, their eyes being all the while shut, which afterwards they open'd to their shame, where being out of wind by their great pains taking, they took breath. One *Gertrud* gave a remedy to this disease, which in the 14th year of her age being included in a Monastery, merrily underwent these pastimes in her bed, though every night almost with a consecrated robe she endeavoured to chase away her Lover that lay with her. Which sport, when another Maid that lay in the next bed heard, she trembled all over, and was tortur'd with strange kinds of convulsions; sometimes in the fit she was blind, and though she seem'd to be in her wits, yet she uttered divers things lightly, and desperately. So did many more beside her. Thus this sore spread by little and little like an infection, most of all when they did not first take good counsel. This said Paramour wrote to her Sweet-Heart dreadful Letters, afterwards found by *Johannes Vierus*, making diligent search in the same Colledge. *Anno* 1562. 25 *Maii. Vierus lib.* 3. *cap.* 11. *de præstig. Dæmonum.* 174.

A Virgin of a very noble Family, being very much grieved, that she could not obtain the consent of her Parents and Friends to marry a young Man of a mean Extract, whom she most passionately loved; as she was walking in much perplexity, for the aversness of her relations therein, the Devil, in the shape of her Lover, met her, and perswaded her to go to the Nunnery of St. *Bridget* near *Xanctæ*. And being there, she ran mad, pranced about, bleated, roar'd, and at last was mounted up into the Ayr, and then strangled. This distemper grew as it were Epidemical, and infectious amongst the other Nuns; and at length, from one to another, it seised upon a Child of the Keeper of the prison, whom he caught twice as he descended, and so saved him. *Vierus lib.* 3. *cap.* 9. 175.

176. THe Nunnes in *Hesimont* of *Neognagus*, for some years were haunted, by a spirit entring in the night-time into the dormitory or Bed-Chamber, as though he had a great company with him; he did seem to play most sweetly on the Harp, that he might allure the Nuns to dance, and then something like a dog leapt into the bed of one of them, whom they suspected therefore of unchastity. *Vierus ibidem.*

177. I Have seen another honourable Colledge on the borders of the *Colonensian* Province, where for the space of eight years, a Devill in the shape of a dog, ran all about in the day-time, lurking under the vestures of the religious Nuns, and did seem to shew by the outward motion of their garments, signs of unchast actions. *Idem lib.* 3. *cap.* 9.

178. THe Nunnes that were in the *Kentorpian* Monasterie near old *Mark*, in the Earldom of *Marchland*, near *Hammon*, were grievously tormented with strange Convulsion fits, they breathed out a very stinking breath in their fit, or a little after the assault of the same, which did come upon them sometimes once a day, sometimes oftner, and at some times troubled them many hours together; the Maids were very sensible of the coming of the Convulsion fits, and did often affirm afterwards, that they could discern those that stood by, one from another, and could hear; but because of the convulsion of the tongue, they could not so well speak; some were tortured less then others: But this was almost common amongst them all, That when one of them was tossed, the rest also should be laid into several beds, onely hearing a hurly-burly, that they might be vexed in the like miserable manner. The first that began to be tortured, was *Anne Zemgaw*, who first complained of a pain of the left side, or the spleen, and was therefore thought to be troubled with the Falling-sicknesse, went to *Ariola*, who made her believe they were hurted by the Witchcraft of *Elsa* the *Kamensian* Woman, which afterwards was burned alive with her Mother. Hence the Devil got some strength, and did not onely begin to torment them with divers kinds of Convulsions, but also to provoke them to bite others, and one another, and that they might strike, and be born up, and cast down, without hurt, as feathers were, from whence they were supposed they had no power over themselves: And if they were withheld from beating or striking, their hearts aked; but if they were let alone, although they did hurt, strike, or bite themselves, yet they were sensible of no harm. And they thought it necessary, that each should tyrannize over their own bodies; And if at any time *Anne* did speak in her fit, she did it as though another did both breathe it in and out; but in the interim she understood what she spoke, but the speech being done, she utterly forgat all her former words; neither did she mind seriously any thing that was either good or evil, but was as it were in a Lethargy

thargy, without ſenſe, diſcretion, and judgment, or reaſon: If any religious man did ſpeak to her, ſhe ſeemed to be tortured by Satan; but if at any time other women did talk to her about their feminine ſports, ſhe was wonderfully taken with them; when they were exorcized, there guſhed out of their mouthes a great deal of blood; All the Virgins were ſo afflicted by the Spirit, were unequally tormented by him, as he were a Serpent, under the ſole of their feet, which burnt them as if it were ſcalding water: And although they were diverſly tormented, yet the ſtomach and nutrition did remain in them all alike. The Devil did ſpeak often and much out of them that were the youngeſt, that were mad; to whom he appeared in a black form, in the ſhape of a black Cat, or *Elſa Kamenſis*, or of her mother, or brother; and it was ſleightly believed, that they were ſo cruelly handled by them all; where in the the laſt place *Anne* did firmly purpoſe in her mind, not to return into the Monaſtery, where ſhe was left by her Parents direction; and then ſhe was not afflicted: But if at any time it chanced, that ſhe had a Letter ſent from the Abbateſſe of that Monaſtery or Colledg, there was a great trembling and horrour that invaded her, and poſſeſſed her whole body, as though ſhe were aſſaulted with the relapſe of her former diſeaſe: but after ſhe married a husband, without any ſenſe of her diſeaſe or affliction. *Vierus lib.* 3. *cap.* 10. *de præſtigiis Dæmon.*

JOhn *Fernelius* relates in his ſecond Book of occult cauſes, That when a certain Man was travelling in Summer time, he was very dry in the night, and riſing out of his dream, and being awakened, and finding no drink, he by chance catched hold on ſome evil thing which he met; and commanding it, he perceived that his jawes were ſhut together as though by a hand, and was like to have been ſtrangled: and when he was thus beſieged and beſet with this ſpirit, he thought he ſaw in the dark a great black Dogg, and feared to be devoured by it; who afterwards being reſtored to his right wits again, did relate it all in order: Many judged, this man, by his pulſe, and heat and roughneſs of his tongue, and by reaſon of too much watching, was meerly mad and diſtracted. The ſame Author reports, That there was another young man, of a Knights Family, for ſome few years by the ſhaking of his body, was judged to have the Convulſion fits; for ſometimes he would ſo move and fling his left arm, only, ſometimes his right, ſometimes onely one finger, otherwhile a leg, and both at other times, and the trunck of his body with ſuch ſwiftneſſe, that being laid down, he could ſcarce be held in by four ſervants; But his head laid without being ſhaken or ſtirr'd at all; and he had his tongue and ſpeech free, and was in his right mind and ſenſes; yea, in the height of his Convulſions, he was taken with it at leaſt ten times every day, but was well in the intervals, but ſomething worn out by pain. It might have been deemed truly the Falling-ſickneſs, if it had brought madneſs and ſtupidity with it; there were the moſt 179.

skilfull Physitians consulted with about it, and they did think it was a Convulsion, near bordering on the Epilepsie, together with a malignant and venomous vapour that did beat against the back-bone, out of which the vapour came, which did flow into those nerves, which are sprigg'd from the back-bone into the joynts all about, but not into the brain; this cause being taken for granted, that it might be removed, they ministred to him divers glysters and strong purgations of all sorts, and Cupping-glasses were fastened to the roots of the nerves, nourishing things, oyntments, plaisters, which first were for purgation, after for strengthening, to drive away this malignant and poysonous humours; these doing him little good, they procured him sweating in Baths and in washes, in the juice of the *Ebeene* Tree of *Guaiaca*, which did as little help him, because all of us strayed far from the knowledg of the truth; for being first taken with it, in the third moneth a certain devill, being the author of all this mischief, did betray himself with a voice, and in uncouth words and phrases, and sentences, as well Latin and Greek, although the afflicted party was ignorant of the Greek tongue; he did detect many secrets of Physitians, that he had circumvented them with much danger, and that they had by their fruitlesse Medicines almost choaked his body. And as often as the father came to visit his afflicted son, he going a great way out of sight, cryed out, *Drive away this which is coming to him, or wrest the chain from his neck*. For by this you may know, that the *French* Knights wore gold chains, in which the Image of St. *Michael* did hang; the subtile devil did feign, that he feared the Image of St. *Michael*, that he might more evidently deceive those that stood by: As though he feared the picture of any Saint, when he feared not Christ the expresse Image of God, whom he was bold to assault, yea, and to tempt. Furthermore, being asked, Who he was? or by what power he might be removed? he said, That he had many receptacles, within which he lay hid, and could quietly go to other.

180. THe Town of *Schiltach* in *Germany* the 14th of the Ides of *April*, (which day was the very Thursday before *Easter*, in the year of our Lord Christ, 1533.) was burned, being set on fire by a Witch, *as* Erasmus Roterdamus *relates from the authority of* Henricus Glareanus, *as also* Cardanus *in his* 19. *book de subtilitate*. The Devil made a noise, and gave a hissing sign or watch-word from a certain place in one of the houses. The Officer of the Town thinking it to be a thief, went to search the place, but found nothing, nor any body; but presently in another and higher room, the same noise was heard, whither also the Officer went to catch the Thief (forsooth:) but when he found no body there neither, but heard the same voyce upon the chimney top, it presently struck into his mind, that it was a Spectrall, and he bid his servants be of good courage. There were presently two Priests sent for, who when they had used their skill in exorcisms, were thus answered; That he was a De-

vill

vil indeed. And when they asked him, What he did there? He said, he would burn the Town. And when the Priests threatned him, he told them, he valued not their threatnings, for one of them was a Whoremaster, and they were both Thieves. Presently after he took a girle, with whom he had had familiarity for fourteen years, (when in the interim she came to confession, and received the Eucharist every year once, and who had communicated but that very day) and having carried her in the Ayr, set her upon the very top of a chimney, and delivering her a pot, commanded her to turn it; which whilest she did, the Town was burned to the ground in no more than an hours space.

A Courtier of the Kings, in a Speech he made at *Wittemberg* in the year, 1538. concerning good and bad Angels, makes mention of a certain Maid possest by the Devil, for whom when prayers were made in the Church, the Devil ceased his attempts, and made as if he had wholly left her, that by this deceit he might make her away before publique prayers were made for her. For when as they had remitted their care of her, whilest she went to the River to wash her hands, she was drowned sooner than could be imagined. 181.

IN the year, 1536, at *Franckford* at *Ucadra*, there was a Maid, being the daughter of *Marcus* the Fisherman, that was taken with a pain in the head, and by a phrensie, one *Georgius* a *Kulisch*, a Citizen, pitying her condition, took her into his house; at length, when she was possessed of the Devil, she did very wonderful feats, whatsoever she fingred, whether it was a cloath, any bodies breast, beard, head, she snatched at it, and afterwards she got the Coyn that was used in that Country, and forthwith throwing it into her mouth, she chewed and did eat it; And she did take away money which was held fast in their hands, at which they admired greatly. Sometimes of her own accord she offered the moneys unto them; she often did swallow Needles that she snatcht up, and spake in the idiome and dialect of *High Germany*, which she was not used to, and also contrary to the propriety of her own language; neither was it easie to comprize in words, or in an enchiridion, what was prodigiously performed and acted by her: Wherefore they did enquire of Doctor *Martin Luther*, What was to be done to her in that condition? Who answered, That she was to be brought to hear godly Sermons, and there to be interceded for, with constant ardent prayers poured out to God: And they following *Luther's* counsel, brought her to Church, where publikely she did often contradict the Minister that was preaching the Word. But at the last, by the Divine grace, the prayers of the Church being heard, she was freed from Satan, and restored to health; neither did there any of that madnesse or demonaical disease trouble her after, but was freed from the dominion of Satan, and whole both in body and mind, and after faithfully did serve the Citizens of *Franck-* 182.

ford

ford: The most Prudent Senate of that Common-Wealth did command this Prodigy to be published, *Anno* 1538.

183. ANno 1559. not far from *Joachims* Valleys, there was a Smith had a daughter excelled in modesty and honesty, being diligently conversant in exercises of Piety, (by Divine permission) she was set upon by Satan about Lent-time, oftentimes the divel took her, and threw her upon the ground, as if she had been vexed with the Falling-sickness; Which thing troubled her Parents so, that they sought counsel of them that prophesie of future things, by a Pythonick or divellish spirit. By reason of the wickednesse of her parents, the Devil afterwards boasted, that his power was so confirmed and encreased: About *Easter* Satan began to speak in the Virgin with a humane voice, and often appeared in the form of a Cuckow, of a Crow, of Hornets, and other Birds, and did imitate their voice in every respect; he spoke divers wonderfull things in Virgin, which would be too great a work to mention them now; And there came a great concourse of people to the Maid; many strangers did come out of severall places to see this wonder, and heard Satan speaking out of the Virgin; whereupon many out of a holy zeal did provoke him by words, and undauntedly did hear him answering. In the mean time, the young woman patiently did endure the crosse, and joyned her prayers uncessantly with the prayers of the Church: and as often as she did call upon the Name of Christ, and requested to be freed from that evil one, by whom she was oppressed; by and by the Devil did rage upon her with more outragious fury, her eyes were swelled, bunching out, her tongue was twined out of her mouth like as a limber twig, and was extended to the longitude of a mans hand; her head was writhen and screwed unto her back, and in a sad and horrible manner Satan did torment her, there was not any intermission of her fits: If any had enquired how she did, or how the case stood with her? she answered, her affliction, as by her senses she perceived, seemed as though she even now were sticked in the bottom of a River to be drowned; but by the coming of Religious men, she deemed she was snatched out of the jawes of death. All the Neighbouring Priests and Preachers of the Gospel daily came to her, who talking with the Virgin, the Devil with great derision answered; And as often as there was any mention made of Christ, he did divert into some filthy and frothy fable. And being demanded, how he entred into her? answered, In a draught of Ale, in the form of a fly; for it was two years that he had vexed her, ere ever she came to a sound mind: her Parents going to a Witch, was the cause why the Devil had the more power over her. A certain Man, one *Helias Hirsch*, singular for piety in that Country, did watch with the Virgin almost whole Nights, and by his prayers strive against Satan, upon whom he raged with opprobrious terms, and all the contumelies he could; and as often as he was about to come forth out of his house, the evil spirit foretold, saying, Behold, this sacrilegious

legious *Helias* comes again to afflict me. This holy and godly man, by the power of Gods Word, did oppose him, and frequently using the Name of Jesus Christ, drove the Devil to new outrages, as the madnesse of a Dæmoniack was heard afar off: Sometimes the Devil speaking to *Helias*, said, Ohe, dance with me, either go before, or follow, as thou pleasest. To which things *Helias* replyed, Let thy Dance lead thee into the bottom of Hell. The Devil answered, Go thy waies, now thou shalt see dances. These words being uttered, he roared and bellowed, and by and by entring into a stove, he appeared in the shape of a Catt and Dogg; these with wonderful leaping did lead the Dance, and at last vanquished: He played many pranks of this kind: Two dayes after Trinity-Sunday the holy Priest did set upon the Devil again, enquiring of him by what means or power he had possessed her? by the command of God, saith he, from whom I am sent, that I might torment the body, but I cannot hurt her soul; that I might give notice to Men, that they should abstain from pride, usury, gluttony, and other sins of that nature: and although it be sore against my will to promulgate these things, yet I am commanded by God, and forced to do it: At the last day I know, that I shall have more souls then God himself will have. To which the Minister of the Word of *Schlackwaldensis* replyed, Thou lyest, saith he, O sacrilegious Wretch, for if sinners shall repent, they shall have salvation; but the eternall God at the day of Judgment, will thrust thee and thy companions into Hell fire. Why didst thou banish thy self out of Heaven, when God had created thee a glorious Angel. My Seat was not fixed sure there, saith he, Thou mayest as well spare labour, for I am not ignorant, how carefull thou wast for this *Margaret*, (so he called the Virgin, whose name was *Anne*) and at *whitsontide* made prayers publickly to God for her. I have done so, answered the Minister, and I will not give over to do so yet, untill we precipitate and cast thee headlong hence into hell by our prayers: these things said, he asked him, Was not thou also sent to afflict *Job*? What then, saith he? oh that now I had the like power given, that I might scatter the pestilence. And this conflict did last near two hours: Amongst other things, the Minister said, *Behold, thou that hast been the chiefest and beautifullest of creatures, and the vertex of the Creation, veils thy self under the ugly mask of a hog, or other unclean beast.* O good Priest, answered the Devil, for often I am metamorphosed into a Hare, and am the daintiest dish for great Men, Wherefore going now from hence, the Priest asked him, whither he would go? Some few daies being past, the Pious Priest brought out the Maid, and there in a great Congregation of people they did pray to God, and praised him with Hymnes and Psalms, and as often as Jesus Christ was named, the Devil did rage with a bellowing and hideous noise, as though a ruine was threatned to seize on all things: These things performed, they went away. When the Maid was brought back from the Temple, the Devil roared with his voice as a warlike Trumpet, saying, Little doth it profit

profit you to remove me from this place; for truly, eight of my companions shall now depart hence. At length, the Minister of the Word of *Schlackenwaldensis*, together with ten other Ministers were called: *John Matthesius* sent two Deacons out of the Valleys, and from morning untill noon, there was great zeal and study in the company, of praying, singing, and reading of the Scriptures; this done, they went to dinner: After they had dined, there came the Minister of the Gospel of *Schlackenwaldensis*, bringing with him the Governour of the Castle of *Prague*: there was present a great company of Men, with one accord singing praises to, and calling upon Jesus Christ, and with ardent zeal pouring out their supplications to God, that they might be heard; and then the Devil was cast out, and flew out of the window like a swarm of flies: But before he went out, he desired of the girle, that he might but remain in one part of her body, in the nail of her finger, and at the last, to be but in one hair; but every one of these was denyed to him. Furthermore, being about to go out of her, he spoke after this sort; All ye contemners of the Word, Ministry, and Sacraments, all ye that are addicted to Usury and Gluttony, are mine body and Soul; and namely, he warned and admonished the Priest of *Schlackenwaldensis*, that he should call the Citizens that belonged to his Church, to repentance; for God thirsts after our salvation, and therefore the Devil was compelled even against his will, to warn men to repentance. When Satan was cast out, the Maid was carried into her father's house, and in her right mind, being refreshed in her Soul and body by the blood of Jesus Christ: and having her sound judgment and right wits again, she earnestly commended her self to the Ministers of the Church, to be remembred in their publique prayers. *Fincelius, in his third Book of Miracles.*

184. IN the Year 1567, in *Trawtenaw*, a City of *Bohemia*, there was a certain Man, who did so gather up Riches, and erect famous Buildings, and was so fortunate in all his enterprises, that every one admired at him; at length he fell into a sicknesse, and dyed thereof, and was very honourably buried: But a little while after his death and burial, his body (or rather a Devill, who by his diabolical power carried his body all about) did clasp and embrace very many men so straitly, that many of them dyed; yet some of those recovered again, who all with one consent confessed, that they were thus beclipped and hugg'd by this rich man, being in the same habit that they had seen him when he was alive: Therefore the Governour of that place, that this *Spectrum* might be laid and repressed, commanded the body of that man to be digged up, and the grave opened; and although he had layn in the ground for the space of 20 weeks, yet he was not rotten, but was as fat and plump, as young and well nourished bodies use to be; the body was delivered to the hangman then, who carried it away unto the place where malefactors used to receive their punishment; he cut off his head with an ax, and when the body was wrapt up, he took out the

heart

heart and cut it in pieces, there gushed blood out of his body, just as though one alive had been to suffer condign punishment; therefore the hangman threw the body into the fire, being tyed head to feet, and burnt it, a great multitude of men standing by.

CÆsarius *Coloniensis* writes in his dialogue, of a Priests daughter that was much tormented by a wicked spirit, and was mad; her father was counselled to do after this manner, That he should send his daughter beyond the River *Rhene*, and by that means the Devil departed from her; but he did so beat her father, that about three dayes after, he dyed. 185.

THere are, saith *Bodinus*, in *Spain*, *Italy*, and especially *Germany*, that are possessed with the Devil for ten or twenty years, that they cannot be driven away; so there were found some boyes of *Amsterdam*, in the year 1556, who were possessed 30 years, and the Devils could not be driven away by any Exorcism. That also was a sign that happened to those that are bewitched, because they did vomit saw-dust, small pieces of glasse, hair, needles, and other such things, which usually happened or befell to such that were enchanted or bewitched. It is recorded, That in the year 1554, by a *Benedictine* Monk of *Rome*, (whom Cardinal *Gondius*, the Bishop of *Paris* had brought thither) 80 girles and women were possessed, and had exorcisms, but nothing could be done for six moneths. To one that asked the Devil, why he did so possesse those miserable girles, he gave this answer, That he was sent from those Jews that took grievously, that those whose greatest part belonged to the Jewish Nation were baptized, which is believed to be spoken by the Devil, because he supposed or thought *Theatinus* the Pope was about to die, to whom he was an enemy. 186.

JOhn *Vierus* in his 5th book, and 14. chap. tells of a girl that was possessed, which he saw in *Germany*, and that the Devil gave this answer to an Exorcist, telling him, That there was need that the Maid should make a religious profession to *Marcodurus*, a Town in *Germany*, and at the third time falling upon her knees, and celebrating the Masse upon the Altar of St. *Anne*, she should be cured; so it came to passe, that the girle was freed, and foretold her of such a sign of her freedom to come toward the end of the Masse; This done, at the end of the Masse, the Maid and the Priest saw a white splendid Image, and then she was freed from the demonaical spirit. 187.

THere was a Woman of *Menilius Dammatinus*, the Lady *Rosse* by name, who from the eighth year of her age, began to be bound by an evil spirit to a Tree, or to the foot of a bed, or to a manger in the stable, one hand tyed to another by a rope, or a hair of a mares tail, or with flax, and that with such swiftnesse, that in the twinkling of an eye the Devil would have done it, and vanish away. In 188.

the year 1552. the Virgin was brought to *Paris*, Doctor *Picardus* and other Divines spent all their Arts to free her, but nothing took effect. *Hollerius Medicus* a Physitian, laughing at them, said, she was troubled with the disease Melancholly, but afterwards when he saw the wonder in a great multitude with his own eyes, and seeing the maiden standing between two or three women to cry out, and by and by to see her hands so bound as they could not be loosened, and that the bands had need to be cut, he acknowledged that it was the evill spirit. This appeared to no man, onely the Virgin beheld a white cloud when the spirit drew near to bind her. *Sylvula*, of Wonderfull Histories, and of Magicall and diabolicall Witchcrafts, and of divers of the Devills delusions.

189. A*Pollonius* being in *India* with the *Brachman*-Philosophers, reports that he saw very strange wonders: he said that these Philosophers at their pleasure could make it fair and foul weather, bring tempests, or make calms, and could prepare feasts with all the Vessels fitting for them (yea, he saith that they did it in his presence) when there was none to be seen, who make ready the banquet, or waited in setting on, and taking off the dishes. And moreover he said that when they pleased they could make earthquakes the same he affirms that he saw amongst the *Gymnosophists* in *Æthiopia*, who made the trees bend themselves to the ground, and speak. *Fulgosus ex Philostrato.*

190. THere are divers Families in *Africa* which do by their voice onely, bewitch those who they immoderately praise, *Pliny* 7th Book, cap. 2. *ex Isigono* and *Nymphrodoro*; hence came the custome amongst us (which *Aristotle*, 20. *sect. Probl.* 34. witnesseth) that being about to praise any thing, we make this Preface, lest our words should be to our detriment, *as God shall save it. Gellius* 9th Book, 4. chap. *Isigonus* adds, that there are things of the same nature among the *Triballians* and *Illyrians*, who by their sight bewitch and kill some upon whom they look long, especially with angry eyes, yea one may perceive mischief in their eyes. And 'tis more remarkable that they have two Apples in each eye. *Apollonides* reported there were divers women in *Scythia* of this sort, which were called *Bythyæ*. And there are a kind of people in *Pontus* called *Thibians*, and many other of the like nature, whose marks he saith are these, in one eye they have a double Pupilla, in the other the picture of a Horse, and moreover that they cannot sink, nor are burthened with any garments. *Dæmon* relates a sort of people called *Pharnacians* in *Æthiopia*, not much unlike to these, whose sweat brings rottennesse to those bodies which they touch, and there are women which every where infect with their sight, having double eyes, or pupilla's in them; *Cicero* also is the Authour of it, and *Pliny* in his 7. Book 2. chap. *Neuro*, tells of a people of *Scythia* (who are the greatest enchanters) that they Metamorphose themselves from men into Wolves. *Herodotus*, in Book, 4.

R*Hodus* being first named *Ophiusa*, afterwards *Telchinis*, in that the *Telchines* inhabited the Island, some call them Wizzards, and say, that they are Inchanters, and that they sprinkle the water of *Styx's lake* upon living Creatures and plants, on purpose to destroy them; and as *Diodorus* saith, 5th book, 12. chap. they can cause clouds, showers of rain, hail, snow, and change their proper shapes when they will, &c. *Strabo* 14 book. 191.

IN the *Ephesian Letters*, there is mention made of those, who with wonderful facility, as by a divine inspiration, attained to what they desired; for they report at *Ephesus*, there are divers Notes, and magical voices, by the using of which they are victorious in every businesse, as *Diogenianus*, *Eustachius* reports by those Letters, That there were divers words like to riddles, having no coherence, written in the feet, girdle, and crown of *Diana*. *Suidas* addes, In the *Olympian* games, there was one *Milesius* set in the *Ephesian* wrestling-Ring, and was able to do nothing in the conflict, because that *Ephesius* had some *Ephesian* characters written on his ankle. Which being together, was marked, the letters being taken away, and *Ephesius* that had tyred out thirty, now laid down himself, *vide Erasmus adagies*. But that there were many of the *Ephesians* that were conjurers, may be gathered out of, that many of them were converted by the Apostles Sermons, and burnt their magical Books, being of great value; for the Devils power was great in that place, because the Idol of *Diana* was set up there, *Act*. 19. 192.

VVHen the *Goths* were travelled out of *Scandinavia*, they marched to *Scythia*; *Philimer* their King did retain many of their magicall Women in prison, as *Jordan Gothus* writes in that history; which sort of women, the King accounted most pernitious, and by his proclamation banished them into Wildernesses, lest they should kill the Souldiers by poysons, or weaken their strength, being driven away for a long while, they wandred about the Woods incestuously, committing themselves unto the Embracements of their *Incubus* spirits; from hence they report, that the *Unnes*, a cruel generation of men came, which used no humane language, but a certain Image of speech. *Bonfinius* second Book, *Dec*. 1. 193.

THe Northern *Bothnici*, *Zappi*, and *Finnones*, are excellent Magitians; also the *Biarmi*, who live under the Pole, they assume what shape they will; also they know what is done in the other World by their friends or enemies. *Olaus* book 1. chap. 1. and book 2. chap. 18. 194.

195. IT is reported, that *Zoroastres*, the King of the *Bactrians*, found out the Art of Magick, and hath written a hundred thousand of verses upon them (as *Pliny* witnesseth); Some would have this King to be *Mizraim* the son of *Cham*, others say he was not so; he flourished above eight hundred years before the *Trojan* War, which was in *Abraham*'s time; But he, as we read in *Clements* Itinerary, being willing to contemplate God, and much given to Astronomy, and minding the Stars, did strike out some sparks out of the Stars, that the rude multitude might be astonished at the miracle. At the last, being angry at that spirit which he often did frequent, amongst a great company of his disciples, as though he were a friend of the gods, was hurried away to Heaven in a chariot of lightning. Wherefore his name after his death, was *Zoroastres*, as much as to say, A living Star; he lived in the time of King *Ninus*, with whom he fought, and foretold when he was dying, that if they should keep his ashes, their Kingdom should not be destroyed. *Suidas*.

196. THe report went, that *Perses* and *Æta*, two brethren, ruled both at one time; this in *Pontus*, the other in *Taurica*, both of them being of a truculent and savage disposition; *Hecate* sprung from *Perses*, nothing inferiour in cruelty and immanity to her father; which while she was a Virgin, used to shoot darts (as the custome was then); But her greater study was to make poysons; some attribute the invention of Henbane to her, and was accustomed to experience the nature and strength of poisons upon strangers; within a short space she attempted to kill her father by her poyson, and thereby unravell'd the clew of his life, by whose death she got the Kingdom; at *Taurica* she erected a Temple to *Diana*, at whose Altar she offered, strangers, whithersoever they came, from Sea or by Land, she did enact, that they should be sacrificed, and by this means she thought her fame would be spread in all Countries. Afterwards she married her Uncle, unto whom she brought forth *Circes*, *Medea*, and *Ægialeum*; *Circes* was instructed in her mothers arts, and she did use the herball and poisons; She added other things by her own invention: The Virgin was married to the King of the *Sarmatarians*, and by her enchantments kill'd the King, and was possessed of the Kingdom; whom because for a time she did tyrannically abuse, and cruelly handle the Nations that were under her, they expelled the Kingdom. After which, she with a small company of Women, was reported to keep a deserted Island in the Ocean; but the likelier report is, that she came into *Italy*, and rested in the Latian Promontory: then that Iland from her inhabiting there, got the name of *Circei*. *Medea* disdained not domesticall Arts, yet endeavoured to know the medicinall use of herbs, and to be skill'd in the dialect and number of magical verses, but was of a far milder disposition, then either her Mother or Sister were, (who were infamous for their truculency

and

and cruelty) as well with much art as favour, which she had much with her father; She freed strangers destinated for slaughter. At length being suspected by her father, she flew to the Temple of the Sun placed on the Sea-shore: the *Argonautes* coming by night from *Taurica* into *Pontus*, shewed the cause of their coming unto *Medea*, she did tell them of the imminent danger that was likely to befall them from her father, and told them of his cruelty to strangers, admonished them to beware and take heed: Counsel being taken, *Medea* promised to get a helper, to bring to perfection the proposed combate: She did engage her self by oath to *Jason*, to be his Wife as long as she lived. Then the *Argonautes* by night leaving their keepers in the Temple, went with *Medea* to get the Golden Fleece, and by her Arts make *Æson*, *Jason's* father, being an old man, turn young again, and delivered *Pelias*, *Jason's* Uncle, from being slain by his daughters, and lived ten years with *Jason* at *Corinth*. But when she saw *Glaucen* or *Creusa*, the daughter of *Creon* the *Corinthians* King, to be preferred before her, she covering her anger, sent a coat, being poysoned, to the new married Princesse for a Present; as soon as she had put it on, she suddenly burned like fire, and by the like destruction, *Creon* and his Queen perished: She openly slew the sons which she had by *Jason*, *Jason* dyed for grief, she flew to the *Thebans*, there she cured *Hercules* of his madnesse, and from thence being heaved into the Ayr by Dragons, she flew to *Athens*, and married *Ægeus*, &c. Thus saith *Diodorus*, book 4. chap. 3. *Ovid* 7. *Metamorph.* & *Sabellic.*

PAsetis farthing, is a proverb; *Pases* is of a soft nature, and by Magick has overcome all mortals; so that by inchantments they prepared a sumptuous supper, and servitors; she had a farthing minted or made by her, with which she could buy what she would of them that sold any thing, and would give it them, and when she pleased it would come to her again: *Suidas Appian* the Grammarian remembers her likewise. 197.

MAny think, that *Pythagoras* was a Magitian, and skilled in those divellish Arts; for when he had by his magicall whispering, bewitched an Eagle that flew muttering over him, he brought it to him that he might make it tame, and forthwith it was made gentle. *Pythagoras*, saith *Ammonius*, shewed his golden thigh at the Olympick games, and used to talk with an Eagle. 198.

SImon Samaritanus, as *Ambrosius* in *Hexameron*, and *Clemens Pontifex* high Priest testifie, in his Itinerary, besides his various and wonderfull Arts by which he contended with the Apostle, he often appeared, sometimes in one shape, sometimes in another, and was seen to soar aloft with wings like a bird, a great way, therefore being born up by his magical Arts, and by the Devils help, he did so extreamly mock and bewitch the *Romans*, that oft-times he 199.

made himself a god; and they made a Statue between the two bridges, superscribing this title, *To Simon, the holy God*; he bragg'd, that by many unspeakable conjurations, he could call up the ghost of an innocent boy to assist him, and by that he could make it to do whatsoever he commanded to be done: for the truth is, he was familiar with the Devil, which he called the soul of the boy, that he might cautiously cover the pretence of his divinity. *Vierus* book 1. chap. 16. *ex Clem. lib.* 2. *Recog.*

200. THere was a certain Man in *Galeotide*, that by his words could drive away diseases, and could expell unseasonable weather, and barrennesse, and poverty, with his sacrifices, and cause mutations, and give reasons for getting Riches; they report, that he was inticed into *Creet*, by the rewards of *Minos*, that he might find out that strange death of *Glaucus*. *Suidas*.

201. APollonius Tyaneus the Philosopher, the son of *Apollonius*, his mother being big with child, saw the Devil standing by her, who said, he was him whom she carried in her womb *viz.* Egyptian *Proteus*; hence he was accounted the son of *Proteus*; he flourished under *Claudius*, *Caius*, and *Nero*, untill *Nero*'s reign, in which he dyed; he was silent for five years after the *Pythagorean* manner; afterwards he went into *Egypt*, thence to *Babylon* to the Magitians, from thence he went to the *Arabians*; and out of all these places he gathered notable delusions; *Suidas Philostratus* has written his life: cunning Satan, by the deceits of this Impostor, would have brought the Miracles of Christ into question, and would oppose him as his Antagonist; Of which *Magnus Anastasius* the Bishop of *Theopolis* thus writes: In some places unto this day, the acts of *Apollonius* stands, and has their efficacy, some of them good for the driving evil spirits from beasts; others to restrain the inordinate excursions of the mind, and to expell those things which endamage men; neither did the Devil do such and such things when he was alive, but also when he was dead, and went along with him to his tomb, and by his name onely did great wonders, to deceive poor ignorant men, which easily after this manner are deceived. What shall I say of the magick of *Manethon*, who was so expert and artificiall in these divellish arts, that he openly derided and laughed at *Apollonius*, as not being right instructed in his mystery; for, saith he, he ought by his meer words to do what he pleases, (as I do) not to use any operations or means to it. *Cedrenus* in his historical Compendium.

202. SEdecius a Jewish Physitian, made magical places before the Emperour *Ludovicus*, and other Princes, he devoured men, together with their horses and arms, and gulphed up a load of Hay, with horses and Cart and all; he cut off the head and feet of divers men, & did put them with their blood into a bason, he flew through the Ayr, hallowing like a hunter, and the like pranks he played,

ed, *Chronicon Hirsaugiense*; and at last he killed *Charls Calvus* (or the balld) the King with poison.

IT is reported in the family of the Earls of the *Andegavensium*, from whence *Henry* the second, King of *England*, sprung, there was a Princess, a notable Maga and a Witch, who was constrained to worship and reverence the Eucharist, who suddenly flew out of the windows of the Temple, and was never heard of after. *Polydor* 13. book. 203.

A Certain Woman of *Mediolensis*, near the *Comiensem* gate, strangled a boy and devoured him; and when she was wracked for her cruelty, she said, She was perswaded by the infernal gods, that if she had sacrificed a boy three or four times, she might do whatsoever she would; Therefore she was bitterly tortured, being laid upon the wheels crosse or latticewise, and so her bones were broken, and she dyed a cruel and lingring death. *Artanus* history, *Mediolan* 1 Sect. writes, that in his time this happened. 204.

JOhn *Fernelius* relates in his first Book of Occult causes, that he saw a certain man, who by the strength of his words could cause divers sights to be in a glasse, and those things which he commanded either in writing or in expresse Images, were so lively imprinted, that they might quickly and easily be discerned by those that sate by, yea, and there were holy words heard, but filthily bespattered with obscene terms; and after this sort they call upon the powers of the Elements, and strange uncouth names of the Princes of the East, West, North, and South, *Vierius* book 2. chap. 7. of the Devils deceits. 205.

FAcius Cardanus, the Father of *Jeremy Cardanus*, as he said, had an aeriall devill to be his familiar for a long time, who a long while used Conjuration, and it gave him true answers, but when he had shaken it off, it returned him false answers, he was eight and twenty years a Conjurer, but he was freed from his familiar about five years; but whilst he retained the spirit, it was very profitable to him, neither did it alwayes come alone (although for the most part it did) but sometimes it came with its companions. *Cardane*, of the variety of things, 16. Book chap. 39. 206.

JAmes *Jodoci de rosa Cortriensis*, carried a Ring about with him in which he thought the Devill was tyed by exorcisms, and he did speak for five dayes together at the least, and did consult with it about strange things, and diseases, and the manner of curing them. At the last being bound, and condemned to banishment, first his ring in a publique place, and a great company looking on, was bruised and broken in pieces with the beating of an Iron hammer by the Chancellor *Done*, at *Arnhemia*, 14. *July*, in the 207.

year 1548. *Vierus*, Book 5. chap. 1. of the delusions of Devils.

208. IN the year of our Lord 1546. The daughter of *John Vemerus* a Citizen of *Eslingensis* whose name was *Margaret*, was so swelled by the pains of her belly, that the bignesse of her belly almost clouded her face, and did seem to be ten palms in circumference, she said that there were creatures of divers sorts was fed in her belly, when in the mean time she feigned to be recreated, and refreshed by sweet odours and delicate sauces, those that stood about her Bed, heard a crowing of Cocks, cackling of Hens, a gagling of Geese, barking of Dogs, bleating of Sheep, grunting of Hogs, lowing of Cattle, and neighing of Horses. There came out of her side worms and Serpents of a wonderfull bignesse, about a hundred and fifty. Many Physitians and Surgeons were enquired of, and amongst them *Leonhartus Fuchsius Tubingensis archiatrus*. At length came the Physitians of *Charls* the 5th Emperour, and *Ferdinand*, and the *Hungarian* King, accompanied by some of the Nobles, neither found they any thing false or counterfeit. When the disease had almost endured for the space of four years, and her pains did seem to encrease more and more, the Magistrate of *Eslingensis* sent his Physitian, together with three Surgeons, and a Nurse, that they might open the belly of the maid: they tyed her with thongs, they found her belly finely moulded up as with hands very artificially stuffed with pillows, with divers arches, by which the roundnesse of her belly was expressed: the Virgin being uncovered, had a very beautifull body, her belly was brought into Court, and reserved in the place of Anathematism. The Mother of this daughter was a Witch, and being examined upon the rack confessed that by Satans counsell, and for gain she had done thus, and her neck being first broken, she was publickly burned, and the daughter having holes boared thorow her knees with a hot Iron was condemned to perpetual imprisonment. *Lycosthenes*, in his prodigies.

209. IN *Creet* there was one *Moses* that went about almost a whole year stirring up the *Jews* being about to draw them through the Sea, no otherwise then *Moses* of old performed. Those *Jews* gathered up all that they could. At the appointed day, he drew forth the miserable people, a great multitude of men and Women going with him, the false Prophet brought them unto a steep place, and there sheweth them a promontory unto the Sea, and perswaded them to leap into the Ocean that they might swim to him being on the other side. And afterwards he promised that they should have a safe journey: Most of them leapt in, being bewitched by his large promises, but some were drowned, and perished in the waters, others were drawn out of the waves by Fishermen coming that way by chance; but many of them followed him, excepting those that

narrowly

narrowly escaped, who returned to the rest of their company, and did tell of the danger and destruction that others suffered. In the mean while when these things were transacted, the false Prophet vanished; therefore they were not much out of their way, who judged him to be an evill spirit, who by Gods permission did delude that pittifull multitude and destroyed many. *Socrat.* 7. Book 38. chap.

ARchas the chief of the *Indian* Wisemen being instructed by *Apollonius*, did tell his name, Parents, manners, and whatsoever happened to him, as if he had been present at all. *Philostratus.* 210.

VVHen the *Antiochians* desired of *Apollonius Antiocheno* that he would turn away the Earthquake by which they were afflicted, sighing, he writ thus in his Tables. *Wo to thee, O miserable City, because thou shalt be levelled eeven with the ground by many Earthquakes, and the River of* Orontes *shall wash thee to its banks. Cedrenus.* 211.

JAmblicus returned from his sacrifices into City talking with his Schollers, and by and by fastning his eyes a while upon the ground, saith he, *Let us go another way, because not far from hence lies a dead carcase*: Some of his Schollers followed him. But others, amongst whom *Ædesius*, going forward in their journey, they met the Cats who had buried the dead carcase. *Eunapius.* 212.

GOvarus the King of *Norvegia* had so much skill in the art of divination, that he could foresee whatsoever was attempted against him in *Saxony*, which was above a hundred *German* miles off. *Olaus Magnus*, Book 3. chap. 13. 213.

IT is related that the Magicians, by no law vindicate adulteries, but by a fiction, as a young graft being thrust through a Frogs guts, and fastned by the Husband in his Wives flowers, then it will cause his Wife to loath adultery, and be affected by its irksomenesse, which they take for granted. Not much unlike that which *Aristotle* writes, in the *Phasian* River at *Colchos* there is a Mushroom, whose branch being lopped off by a maid, cast into his wives bed, will cause her not to love any other man. *Alexander*, book 4. chap. 1. 214.

PHhilometor began to fall in love with *Sosipater*, *Eustathius*'s Widow, a most beautifull and prudent Woman, he was her Cozen, who that he might enjoy her, used Magicall Verses, A great Sophister busied about his Religious Rites, made her that she should not be married to him. *Eunapius, in Ædesio.* 215.

216. CRata Regneri the wife of a *Dane*, a Champion, being a Witch who made a feast of three Wood-Snakes, not hurtfull to the body, nor destructive to the mind, she offered the white part of the messe made of the white Serpent, to *Ericus* her step-child, but the black part distinguish'd by red marks, made of the two other, she tendred to her Son *Rollerus*. *Ericus* tasting of the messe to his preservation, being a courteous Man, turned the platter from one side to the other, saying, Thus as it wonteth to be in a story, to be cast from the hinder deck to the fore-deck; but afterwards he did eat, and obtained the knowledge of all things, in an admirable manner so that he could understand the language of birds and beasts. *Crata* knowing her errour, when she saw the inevitable providence of fate, she began onely to commend her Son *Rollerus* that he might suffer the fruit of that happy birth by that kind of meat to flow to his brother: This is that *Ericus* that deserved the name of Eloquent, and at the last he obtained the Kingdome. *John Saxo Grammaticus*, Book 5. of the History of the *Danes*.

217. SClerus Sethus, under *Manuel Comnzenus* the Emperour, did entise a Virgin by a *Persian* Apple sent to her by a Bawd, and drew her into his love. *Nicetas*, 4th book of Histories.

218. CAjanus, the son of *Simeon*, who ruled over the *Bulgarians*, was so expert in Magick, that as oft as he pleased he could turn himself into a Woolf, or any wild beast. *Sigebert*, in his Chronicle.

219. SOme *Italian* women taking some kind of meats, will so lethargize mens minds, that they may seem those things to them, as they are not; St. *Austin* hath recorded, that he heard this of *Præstantius*, and said, that *Præstantius* reported, that his father was made mad by such kind of inchanted meats as these women made, and quickly fell into a great sleep, and for many dayes together could not be made awake by any medicine: And he told, That in that time he had the picture of a horse, and alwayes bore corn: and he further added the time that he carried it, the place, and the manner how. The truth of which things being afterwards enquired after, he saith, That it was found out, that a horse of that colour, which his father *Præstantius* did speak of, and in that place carrying corn, to which he said, That it was a wonderfull thing, that women by their magical art, by giving meats, could make men think to do that to one being awake, to another being asleep, which without doubt there was no such thing: from whence in my judgment, that which is said at one time of the *Strigilian* Women, is nothing else but a magical dream; although to others it may seem otherwise. Peradventure those metamorphosings which were caused by *Circes*, were like to these, although they give another account of an allegorical sense for them. The same was shewed in an

Egyptian

Egyptian Maid, when she was transformed into a Mare; they brought her to St. *Hillarion*, who presently turned her into her former shape. To which the like may be said of a young man, who by magical women seemed to be turned into an Asse; of whom, when *Peter Damianus* did accurately dispute before *Leo* the high Priest, he affirmed, it was the effect of Magick, and no fiction. *Fulgosus* book 8. chap. 11.

IN *Prussia*, *Livonia*, and *Lituania*, there is a great number of Witches, who at *Christmas* before night, laying the picture of a man in a certain place, they assume the Wolfs face, and go to the Countrey-mens houses in the Woods, and there fight; and drink off hogs-heads of Ale, kill cattel, and afterwards they count that place of the inhabitants divine; And if at any time there happen any mischief, as a Wagon overthrown and cast into the Snow, they believe, that he that it belongs to, shall dye that year; as they have found many times by sad experience. Within *Lituania*, *Samogetia*, and *Curio*, there is a certain stone-wall standing, being the ruines of a certain Castle: At this, at an appointed time there meets 1000 of Wolves, and tryes their nimblenesse in leaping, and they that cannot leap over this wall, (as those that are fat often cannot) they are beaten by their chief Governours: And, in the last place, it is constantly affirmed, that in this multitude there are the great Peers, and many of their Nobility. *Olaus* illustrates it by many Examples, *lib.* 8. *cap.* 45. &c. He affirms, That the Duke of *Prusia* did give no credit to such Witchcrafts, but caused a certain man, not much skilled in Negromancy, to be imprisoned, till he should metamorphose himself into a Wolf; but when he saw he could not, he caused him to be burnt. 220.

URatislaus, Prince of *Luca*, who first founded *Uratislavia*, warred against *Grezomislaus* Prince of *Bohemia*, his Nephew. They say there was a woman there, that foretold her son in law, that wish'd for the fight, that *Uratislaus* should be killed in the battle, and the major part of the people should dye with him; but he being but a youth, might peradventure escape, if he would be advised by her. She charg'd the young man, (that said he would do whatever she commanded) to kill the first he met withall, and to keep close both his ears in his pocket; presently making a crosse with his sword on the ground, between his horses forefeet, and kissing it, he got upon his horse, and hastened away: *Uratislaus* being slain in the Camp, called *Thuscus*, the young man, that hearkened to his Mother in law, fled home safe, but found his Wife, which he intirely loved, killed, without ears, and holes made in her breast. Thus those ears which he had cut off from his enemy, in great amaze, he knew to be his Wifes. *Æneas Silv. in Histor. Bohemia.* 221.

222. APollonius *Thyaneus* cured the blind, the lame, and those that were tormented with unclean spirits; he delivered the City *Ephesus*, that was infected with a grievous Plague, by shewing them an old beggar, which he commanded should be stoned by the people, who afterwards taking away the heap of stones, was found in the shape of a dog, whom himself affirmed to be a Devil.

223. SOme Examples of them, who by magicall enchantments continued to the end in torments, *recitat. Vierus lib.* 4. *cap.* 10. *de Dæmonum præstigiis.*

224. DUffus, King of the *Scots*, was sick of an unknown disease; in the night he sweat very much, and in the day-time being more at ease, he took his rest. His body, like to one in a Consumption, was pined away with a lingring disease. His pulse was as before, when he was in health, likewise his senses and appetite to meat; His Physitians were in despair of his recovery. In the interim, about that time arose a rumour, not known by what Author, That the King was poysoned by women, and that they in a Town of *Moravia* did practise the black art to destroy the King. Messengers were sent to make peace between *Duffus* the King, and the Inhabitants of *Moravia*, and being by night admitted into the Castle, are warned of the whole businesse by a Souldier, who searcht out the whole matter from his strumpet, whose Mother was one of the Witches that poyson'd him. Breaking therefore into their houses, they found one of the hagges having an Image of wax representing King *Duffus*, which was made by their hellish art, fastned on a woodden spit before an hot scorching fire; another was found muttering a charm, as he poured forth liquor on the statue by little and little. They being cast into prison, and questioned about the impiety, they made answer, Whilest the image at the fire was scorching, King *Duffus* was in a sweat, but reciting the charm, he should be alwayes awake, and at the melting of the wax, he should waste away, but it being utterly consumed, the King should instantly die. They were hired to do this wicked act by the chief Governours of *Moravia*. When the women were burnt, *Duffus* gave over sweating, and was restored to his health. *Hector Boethus lib.* 11. *Historiæ Scotorum.*

225. VItolfus, cihef Ruler of the *Helsingians* did so deprive those of their eye-sight whom he pleased, that they neither could see houses, that were nigh unto them, nor certainly to go unto them, he knew so well how to dimm their eyes with a cloudy mist. *Olaus lib.* 3. *cap.* 17. *Septentrional.*

The

THe *Lappones* and *Finni* in the Northern parts use to make short artificial javelins of lead, the length of ones finger, these they shoot at a distance towards them which they wish to be revenged of; who having a canker arising on their leg or arm, are with extremity of pain dead within 3. dayes after. *Idem, ibidem.* 226.

VVHen *Isabell*, King *Alphonsus* the 11th his daughter, was given in marriage to *Johannes Galeacius*, Governour of the City *Millain*; *Ludovicus Sfortia* seeing her, his affection was so ardent towards her, that he desired her father to bestow her upon him to be his Wife; and on this manner he by his magick art brought it about, that *Johannes Galeacius* for many moneths was uncapable to perform the conjugall mysteries. *Guicciardinus lib.* 1. 227.

PYthagoras on a time was seen at *Criton* and *Metapontus* on the same day and hour. *Apollonius in Mirabil. historiis.* 228.

APollonius Tyaneus being kept in publique custody at the Palace, and accused by *Domitianus*, vanished clear away out of his sight, and was the same day found at *Puteoli*, whither he had sent his Comrade before, and charged him to wait for his coming thither. When this same man had a book in his hand at *Tigilla*, wherein his accusation was included, he did miraculously and strangely cause, that this book being open, could in no place be found written. *Philostratus.* 229.

JAmblicus, a Philosopher of *Syria*, as he was praying, was lifted aloft from the ground more then ten cubits, his body and vesture was changed into the colour of gold. Prayer being ended, he came again to his former effigies, and fell down to the ground; *viz.* these were the illusions of Magick-contemplations. *Eunapius, in ejus vita.* 230.

IT is reported by *Olaus* in his History of the Northern folks, That *Oddo Danicus*, a grand Pyrate, rov'd up and down the deep Sea, without the help of a Ship, and did often, having enchanted a storm, overthrow his enemies Shippings, and was at last (being environ'd by an enemy of greater skill) drowned in a gulph, who by his sleight and cunning charms, did in former times use to dance on the top of the waters. 231.

Othnim

233. OThnius the Magitian brought *Hadingus* King of *Denmark* to his own again, when he was most sadly deluded by the tricks of the Devil and Magitians, and far separated from his company, on horseback over a great part of the Sea, and *Hadingus* thorow some slits of his rocket under which he lay trembling, palpably saw his horse feet tread the waves, to his great admiration. *Olaus lib.* 3. *cap.* 19.

234. THespetion, the General of the *Gymnosophistæ* in *Æthiopia*, by his incantations injoyn'd an Elm Tree, that it should salute *Apollonius*, which the Tree did, with a very distinct voyce indeed, but something like a womans. *Philostratus in vita Apollonii & Volatteranus, lib.* 13. *c.* 8. *Anthropol.*

235. THeotecnus the Magitian under *Maximinus*, by the power of magick made the Image of *Jupiter* to utter Oracles, by which the Citizens were incited to persecute the Christians, and the Emperour was much efferated and exasperated against them. At last, *Licinius* having found out his tricks, punished him severely. *Eusebius lib.* 9. *cap.* 3. & 11.

236. THe Grammarian *Appion*, with the herb *Cynocephalæa* (which in *Egypt* is called *Osirites*, and prevails against all manner of Witchcrafts, but whosoever gathers it, dies presently) raised the ghost of *Homer*, that he might know of what Country and Parents he was descended. But never durst tell what answer he received. *Plin. lib.* 30. *cap.* 2.

237. APollonius Tyaneus coming to the Tomb of *Achilles*, aver'd that the Ghost of *Achilles* in his old and known likenesse and posture presented it self before him, and that thereupon the Sepulchre did a little tremble or move, and presently a young man appeared, at first about five cubits high, but in a short time he became twelve in stature, and seemed handsomer than can be imagined. The youth ask't him some frivolous questions, and when he began to be somewhat too wanton and obscene, *Apollonius* perceived he was imployed by the Devill. He therefore forc't the Devill to depart, and when he was gone, a certain statue hard by in the likenesse of the said youth, fell to the ground. *Philostratus.*

238. JAmblicus the Philosopher, together with his Schollars, went to *Gadara* to certain Baths, the best in all *Syria*, (or the Roman Empire) except onely those of *Baja*, to which no Baths could be compared: whilest they were washing there, there grew a dispute concerning these Baths amongst the young Gentlemen; *Jamblicus* smiling, commanded his pupills to inquire, of some of the men that attended the baths, of the names of the hot ones; but which

were

were much more pleasant than the rest, and had been named particularly for a long time. They answer, they understand not the meaning of the names; but that one of them was called *Amor*, and the other *Anterotes*, The revenger of the Injuries of Lovers. He presently touching the water with his hand, (for he sate perhaps upon the border of the Well, where the water overflowed and ran out) and mumbling over a few words, raised one out of the bottome of the water very fair, and of a comely stature, with his hair as yellow as gold, with a pure white skin upon his back, who was in every thing like one that washed, or had been bathed. The young man being astonished at the novity of the thing, he went to the other Fountain, and did the like there, calling out the other *Amor*, in every thing like the former; only that this had darker hair, and longer, hanging down along his neck. Both these familiars or rather Tutelars, came to *Jamblicus*, embracing and hugging him, as if he had been their own natural father, whom he restored to their former stations; and so having washt, returned from the Bath. *Eunapius*, in his life.

WHen *Basilius* the Emperour dyed, his eldest son *Constantinus* 239.
dyed with him, he so passionately loved his father, that he would not live after him, but desired alwayes to see him alive. There was a certain Monk called *Theodorus*, and sirnamed *Santabarinus*, preferred to the Government in the Metropolis of the *Enchaitee*, who being a most just man, was in great favour with the King, and with whom the King conversed very familiarly, which, as one he observed to be very devout, and a great lover of the truth. He promised the King to shew him his son alive, sitting upon a horse under a green leavy shade. The foolish old man thought the Vision that the ministerof the Devil had deceived his eys with, had been his son, and that he had embraced his son, when he had nothing but a Phantasm; and so wholly relyed on the credit of this Monk, that he, in the conceit that his other son was alive, brought the King into suspition of his son *Leo*, whom he had crowned and created King; insomurh, that he imprisoned him, and there tormented the poor innocent Prince a long while. *Cuspinianus* out of *Zonara*.

A Boy called *Lotharingus*, come of an honest stock, being corrupt- 240.
ed by the evill example of his equals and companions, begau to frequent Taverns and tipling-houses; all this while *Gilbertus*, a kinsman of *Nozerenus*, to whose care he was committed, knowing nothing of it. Mean while, a young man, (which proved proved afterwards the Devil in a man) he being drinking with his pot-companions, drew him aside, and promised him he would teach him, how by saying a certain verse, and some words which he could easily learn, he might have money at his pleasure; If in his name he would to his host reckon up a Symbol, and from his heart believe those things which were in the holy book by him written; nor would ever

ever unfold the holy Bible. The youth promising him all he desired, he told him the sum of his art therein; then taking the book in his left hand, holding it down with his fore and middle finger of his right hand, and muttering out the verse, (in the *French* tongue) brasse and copper swims about, and gold leaps, and he shaked off his fingers 60 Crowns, the sum he desired. The Youth does the like, as this his Instructor did before him, and with the like successe; but in great joy going home with the book, and being much taken with the novelty, opens it, that he might make another by it. In the middle there was a sphærical circle, like an Orb, divided with two straight diametrical lines crossewayes, upon which there was a picture drawn of a most dreadfull shape, horned, and every way like a Devil; on his right hand were two crosses that joyn'd together, on his left were the immodest parts, both of a man and a woman, most obscenely placed, opposite to each other. Presently, as he beheld these ugly spectacles, his eyes began to darken, and his head to grow light; and whithersoever he went, he would look back ever and anon, verily believing some body followed him close at the heels. His Chamber-fellow, a young man, who had observed this Prodigy, was examined about it, and confest all the businesse to his Tutor, at whose perswasion the papers were cast into the fire, where they remained a full half hour, without being toucht by the fire, (although the matter of them was to all appearance most combustible) to the very great terrour of the young man, and the amazement of all the standers by. *Cognatus*, *l.* 8. *Narrat.*

241. IN the time of *Anastasius* the Emperour, the *Bulgari*, a people before that time unknown, inroded upon *Illyrium* and *Thracia*. Against whom certain *Roman* Captains, made a voyage with an Army; whom these *Bulgari*, using Magicall devices and stratagems, did baffle and destroy wholly, except a very few that escaped. *Cuspinianus.*

242. SIgebert King of *France* was conquer'd, his army destroyed, and himself taken prisoner by a people called the *Hunni*, by reason of their inchantments they used against him. *Gregor. Turon. lib.* 4. *cap.* 28.

243. HAquinus Prince of *Norway* being to fight against the *Danes*, by his inchantments so vexed his enemies, which were of a stupendious magnitude, that their heads were so sore beaten by the storms, that their eyes were even sore with wearinesse and lost their sight, insomuch that they received more detriment by the Elements than the Enemy. The *Biarmenses*, a people very near the Artick Pole, fighting in the North with that most powerful King *Regnerus*, by their incantations rose a most violent storm against the *Danes*, and suddenly afterwards a most hot gleam insomuch that between these two extreams, the Enemy were both destroyed and conquered. *Olaus, lib.* 3. *cap.* 19.

ARngrimus the *Swedish* Champion persecuting the wood-*Finni*, or *Tories*, and in a conflict having put them to flight, casting three stones behind their backs, they made them appear to the Enemy like so many Mountains, so that *Arngrimus* seeing he was gul'd, recalled his forces from the pursuit thinking that by those great mountains their passage had been stopt. The very next day combatting with these same again, when they were not able to stand it out, throwing Snow upon the ground they made the appearance of a River; And so frighting the General of their Enemy with this vain shew of waters, they again escaped. But the third day when they saw their party begin to fail, they yielded themselves up into the Conquerours power. *Olaus, lib.* 5. *cap.* 15. 244.

THe Magick vesture called *Indusium Necessitatis* amongst the *Germans*, *Nothembt*, was much esteemed of old, with which they used to arm themselves, and then they were shot-free, and weapon-free, and thereby defended from all manner of bodily harms, and enabled to undergo any hardship whatsoever untoucht. This also was used by women in childbed to procure easie and safe deliverance. Hence was it called the *shirt of necessity*, because it was put on in the greatest necessities. Thus it was made. On *Christmas* day at night, maids of most known chastity, did in the Devils name, spin yarn out of the mud, weaved the same, and sewed it together. In the breast of it there were two heads sewed, of which that on the right side had a long beard, covered as it were with a helmet, but that on the left side was grim crowned, and like the Devil; on either side was a crosse made, in length it wrought from the neck down to the middle part of a Man, being compleat with sleeves, &c. *Vierus* writes in his fourth book, and 15. c. of the sleights of the Devils, *That he saw one of them in the Possession of a very Noble person, left him by his Grandfather, a Souldier, and a most stout man, and that they were very commonly used in times past, by Kings and Emperours.* 245.

THe *Polonians* in a battle they had with them at *Legnicia* in the year of our Lord, 1240. bore very hard upon the *Tartars*, and when they gave ground, prosecuted the pursuit. There was in the very rear of the *Tartarians*, an Ensign whose Motto was onely the letter X and upon the spear of it there was the image of an ugly black long-bearded man. When as the Ensign-bearer did very much shake and waver this colour, it raised a very thick and black smoak. This cloud did not onely obscure the *Tartars* from the sight of the *Polonians*, but killed many of the *Polonians* with the stink of it. The *Tartarians* did this by some incantations they used, which as well as many other ariolations, and divinations they very much practise as well in war as upon other occasions, and do often make conjectures of future events by the entrals of men. The *Barbarians* when they saw the Enemy in a fear, rallying and encouraging one 246.

another, they made a great impression upon them, and having disordered their ranks, made no small slaughter; in which *Pompo* the leader of the Christians, with many of his valiant associates died. There was so great a massacre of the Christians that day, that the *Barbarians* having cut off all their ear-rings, filled nine great sacks therewith. *Cromerus, libro* 8.

247. A Cruel Warr happening between the Kings of the *Danes* and *Suesia*, in the year 1563. It is written out of the *Danes* Castles, That the *Suecian* King when he was in his pomp and prosperity, carried four old Witches about with him, which by their enchanted verses did procure all the Victories to the *Danes*, that he could not do any hurt to his Enemy; And those which were besieged by the *Suesian* King, were debilitated and made weak, and unfit for War, so that they were glad to yield themselves captives: And although at first there was no credit given to the report, yet afterward one of these Witches was taken captive by a Souldier of Mounsieur *Comitis*, a *Schwartzenburg Guntheri* of the Duke's Army; and those things which she confessed to him, are written down; Afterwards there was found about the Wells, Springs, and Fenny grounds, a long thred extended out a great length, upon which were many woodden crosses and pictures, with strange characters described on them. *Vierus* saith, That they grievously offend against the manifest Commands of God, that they require such unlawfull means or helps from the *Suesians*; and the *Danes* they are afraid of those magical delusions, and divellish deceits and mockeries. *Lib.* 2. *cap.* 33. *de Præstigiis Dæmon.*

248. E*Mpedocles Agrigentinus* the Magitian, writes these things of himself;

Medicamenta quæ et mala et senectutem propulsant,
Audies; tibi enim soli ego ista omnia conficiam,
Et sedabis indefessorum ventorum vires, qui in terram
Ruentes flatibus, rura corrumpunt,
Et vicissim si voles, reduces ventos, adduces,
Et efficies ex imbre nigro tempestivam siccitatem
Hominibus, et efficies ex æstiva siccitate,
Flumina fœcunda quæque in æstate spirant,
Et reduces ex Orco defuncti animam viri.

Ope now the labyrinth of thy mare-like ear,
And then strange Cures and Medicines thou shalt hear,
That will all evils and old age repell,
To thee alone I will this mystery tell;
And thou shalt hush the rumors of the wind,
Destruction's beesom when thou dost it find,
To sweep the Country with its poysonous breath,
And Dragon-like doth storm many to death:

And

And if thou wilt that *Æolus* should bluster,
'Tis in thy power all the winds to muster.
If black big-belly'd Clouds appear again,
As though they would nothing afford but rain,
Then thou shalt cause in them a barrennesse,
And a great drought, and bring a great distresse
Upon poor mortals: and when th'Earth is dry,
It shall be sleckt by tears of weeping eyes:
But when it's parcht with Summers sultry weather,
The foaming floods shall then all flow together,
And quench its thirst; yea from black *Pluto*'s den,
With *Orpheus* thus thou'lt fetch thy friend agen.

When for a certain while the winds did so vehemently blow and bluster at *Etesia*, that they hurt the grain, he gave order that Asses should be excoriated, or their skins should be pluckt off, and make bottles, and to be so far extended in the Promontory, that they might receive the wind; And he being asleep, was called κωλυσάνεμος, as if one should say, The stayer of the Winds. *Suidas*.

THere are a certain people amongst the *Lydians*, who are called *Persici*, their Cities being *Hierocæsaria*, and *Hippæpæ*; and in each City there are Temples very large, and Vaults in them, with Altars, upon these are ashes of a far different colour then our ashes are; A Magitian entring in here, covers his head with a gallant attire, where the wood is laid upon the Altar, and calls upon the name of his god, whosoever he be, but (reciting a heathenish verse out of a book) where he hath prayed, there shines forth a pure flame out of the wood, the fire being not stirr'd. *Pausanias, lib.* 5. saith, he saw this himself. 249.

HErodotus testifies, *lib.* 7. of *Xerxes*'s Governours, that in a tempest of three dayes, they lost four hundred Ships, untill the fourth day, that their Magitians *Thety*, and the *Nereidians* did allay the tempestuous winds by their sacrifices. 250.

CAstabilis is the Phane of the *Persians Diana*, where they say religious women go upon hot coals barefoot, and are not burnt, *Strabo, lib.* 12. Under the Mountain of *Soracte*, there is a City called *Feronia*; it is called by that name, from a goddesse they had, which the bordering people thereabout worship very much. In the same place there stands a Temple, having a wonderfull kind of sacrifice; For they that are inspired with the Deity, do walk upon burning coals with their naked feet: And therefore there comes a great multitude every year, as well by reason of the solemnity and celebration, as to see the sight. *Idem, lib.* 5. 251.

252. TUllius *Hostilius* the Roman King, in the imitation of *Numa Pompilius*, whilest he endeavoured to raise up *Jupiter Elicius*, was struck with lightning when the Palace took fire. *Tussia*, a vestall Virgin, being accused of incest at *Rome*, that she might be cleared of it, and her innocency and chastity might be discovered by her prayers, she drew water with a sieve; in the *609* year, after the City was burnt, *Plinius*, *lib.* 28. *cap.* 2.

253. ARmiplus, an Egyptian Magitian, in that War which the *Romans* had with the *Quadi*, when there was a cruell skirmish and battel, and the victory hanging in *Æquilibrio*, they did not know who should get the battle, by his magical Arts and Inchantments called upon that *Mercury*, who dwells in the Airy Region, and other spirits, and begged of these a great deal of pouring rain, and thereby did so affright the *Quadi*, that the *Romans* got the Victory. *Dion Niceus in Antonino, & Suidas*. Some attribute this to *Julian* the *Chaldean*.

254. THere was in old times a Northern people called *Finni*, that in times past did sell winds to Merchants, offering them three knots twisted by magicall cunning; the first knot being opened, they should have gentle winds, and soft gales; the second b ing untwined, they were to have somewhat more vehement winds; and the third knot being loosed, they should have tempestuous winds and storms. *Olaus lib.*3. *cap.*16.*ex Sax. Grammat.*

255. IN the year of our Lord, 1462. *Ferdinand* the King of the *Neapolitans*, did besiege very closely the *Marcos* Town, being subjected under the Tower or Castle of the *Draconian* Mountain, scituated near the entrance of the *Massick* Mountains, and by reason of the scarcity and want of water, he almost compell'd them to yield and surrender themselves; When the wicked Priests durst by their conjurations cause great showers, for there were found in the Townesmen who were besieged, who in the night-time deceiving the Castles Watches, thievously stole to the shore through rough and hard rocks, bringing with them the Image of Christ crucified on the Crosse, first with imprecations cursing it, and prosecuting it with Magicall Verses; afterwards they fall into a frenzy, calling upon Heaven, Earth, and Sea, for a Tempest. At what time these Priests, the wickedest and blasphemousest of all mankind, studied by their prophane arts to please the Souldiers persisting in their wicked rites and ceremonies, by which means (as it is reported) they procured rain, and an Asse being set before the dores of their house, and they sung an Elegy, as though he were troubled in mind. Afterward the Sacrament was thrown into his mouth, the Asse making great moan, and lamenting, as though with funeral songs; at length they buried him quick before the dores of the Temple. But the rite or ceremony being scarce finished, the Sky began to be,

clouded

clouded, and the Sea was begun also to be tempestuous, and the splendour of the noon-day was eclipsed with darknesse, and now the Heavens began to shine with their flashing fiery lightning; then all other light was obscured, Heaven and Earth trembled with thunder, and Earthquakes, the poles of the Earth were aguish, the Trees that were eradicated and plucked up by the roots, they were blown about in the whirl-winds, the rocks that were cloven with lightning, filled the Ayre with clamorous noises, and there came such a deluge by this rain and storms, that the Cisterns and Conduits were not able to contain it, but the parched stones, and scorched Rocks did diffuse and spread about every where those showers, torrents, and Rivers which the storm brought; so that the King whose onely hope was to get the Town by want of rain was frustrated of his purpose, and returned to his old Castles at *Savona. Pontanus, lib. 9. belli Neapolitani.*

NEar *Elton Pagum* a little mile from *Embrica*, placed in the Dutchesse of *Clivensis* near the high way, about forty two years since, there was a spirit that vexed travellers after divers fashions, beating them, throwing them from their horses, and overthrowing Waggons, neither was there ever any thing seen but the picture of a hand, they called it *Eckerken*, the Neighbours thereabout did attribute this wickednesse to the conjuration of a Witch. Wherefore a hand was sacrificed to a Sybill Woman named *Puiscops*, who by right was a servant to the Earl of *Montensis* and at the last the hand being burnt, the grievance ceased. *Vierius, lib. 5. cap. 2. de præstig. Dæmon.* 256.

PElopsin an *Olympick* charriotter, got some spell or inchantment of *Amphion*, that the horses in that very plain might alwayes be troubled with an unaccustomed fury and terrour. *Pausanias, lib. 6.* 257.

PYthagoras called a very cruel savage Bear, of a great bignesse who struck those that looked on him with fear, and fed and nourished him with himself; he once with a low voice as though he were Conjuring in muttering and whispering words, he charged him that he should hurt no living creatures: after that, the Bear going away, went into the Woods, and gathering her Whelps together, and with much faithfulnesse she (which is very rare in men) did perform that she was sworn to. Perhaps from hence (said *Augustine*) came Pythagoricall nercomancy, by the numbers of Letters, and by the Moon. And it is certainly reported that *Pythagoras* saw an Oxe near *Tarentum*, spoiling the *Fabacian* Corn with his eating, as also by the trampling of his feet, as the Neatherd told him, he counselled the Oxe to spare the Corn. The Neatherds wife laughing, I (saith she) have not learnt Oxe-language, but thou seemest to be verst in that kind of learning, and therefore take my place: presently *Pythagoras* bending himself to 258.

its ears, whispered some Magical words into them; and, that which is to be admired at, the most obedient Oxe, being willing to be taught of one that was wiser then himself, not onely gave over tearing the Corn then, but abstained from eating corn of that sort afterwards, and also was freed from his Neatherd, and was turned from a country rustical swain to a Citizen-peripatetick, and waxed old at *Tarentum*, and was fed by mens hands. *Cælius, lib.* 19. *cap.* 1. *A. L. Plutarchus in vita Numæ.* The same *Pythagoras*, as *Aristotle* saith, killed a Serpent in *Etruria* by biting, who destroyed others by biting. *Apollonius in Mirabil. Historiis.*

259. A*Pollonius Tyaneus* going from *Rome* to *Byazntium* by the Citizens leave, did expell out of that City, a great company of Serpents and Scorpions lest they should hurt any one, and did quell and represse the intemperate neighing of horses at the Randevouz of Princes. The same thing was requested of him when he came to *Antioch*, for when the *Antiochians* were vexed by Scorpions, and gnats, he made a brazen Serpent, and put it upon a pillar erected on the earth: he commanded the people to carry reeds in their hands, and run about the City striking and lashing with their reeds, and to cry out; Let the City be free from gnats: And by that means the Serpents and gnats were driven out of the City. *Cedrenus.*

260. IN the bigger *India*, there is a Province called *Maabas*, famous for pretious stones and pearls, for that Sea being very dangerous for Sea-Monsters, the *Abrathimins* their Magitians, who anciently were called *Brachmans*, by their daily witchcraft do so bewitch the great huge Whales, that they are able to hurt no body; but in the night-time they let them have their liberty, lest there should be any occasion given to thieves to steal. *M. Paulus Venetus. lib.* 3. *cap.* 23. *rer. Oriental.*

261. IN the Mart-Towns in *Holland*, as in *Rotterdam* and *Scheidanus*, they chiefly live by fishing; those Inhabitants when they sayl out to catch Herring, they bring such plenty of fish home to *Rotterdam*, that loads whole Ships. These on a time, drew back their Nets loaded with stones to *Scheidanus*; which unexpected misfortune was quickly attributed to witchcraft: Wherefore they apprehended a woman, which without delay confessed, that she made it come to passe with her witchcrafts, and that she flew out of a hole of the window; She shewed them a hole of the same bignesse, which she could hardly thrust her finger in, and whilst they were laying in wait for fishes, she went to Sea in a Cockle-shell, *Mossel Sculpitis* called by the fishermen, and there passed over all that space untill she came to the place where the Herrings were, and there with her inchantments, made the Herrings depart that place, and she stayed in their room: this rumour being spread abroad, she was committed to the flames. *Vierius lib.* 5. *cap.* 8.

They

THey report that a certain man, one *Pasetus* by name, that deserved the chief name for his skill in delusions and Magick, he by his inchantments did make a Banquet quickly to seem to be made ready, and furnished in all points; again, when he pleased he could make it to vanish, *Suidas*. *Brachmanns* could make ready Banquets of all kinds, and prepared Messes of meat to be set on the Table, when they could see no servitours that set them on. *Philostratus*. 262.

IT is related that *Numa* the *Roman* King, sometimes invited divers Citizens to a Banquet, and set homely sordid furniture, and a very sparing mean supper; but it being begun, there was a speech that he was familiar with a Goddesse, and instantly he let them see his house, was furnished with pretious cups, and the Tables were deckt with all gallantry and magnificent feasts. *Plutar. in Numa*. 263.

VVIlliam the Earl of *Holland* was Crowned by the instigation of the High Priest, being against *Frederick* II. and *Conrad. filius Aquisgraci Roman* King, returned to his Colony, and there made a gallant feast to the Princes. In which it is reported that by the admirable art and skill of *Albertus Magnus* the Philosopher, the Trees did flourish in the depth of Winter, and the herbs did grow. It is said, that the Writers of that Age relate, that they saw him do this; for this deed it is said, that he had a great Farm given to him, with its appurtenances, in *Trajecto*, and to have built a Monastery. *Cuspinianus*. 264.

THere is a Tradition, that *Pythagoras* did perform the *Pythagorian* sport by a Looking-glasse; he writ something in blood in the Looking-glasse, and quickly the Letters being turned against the Moon, being in the full, to him that stood at his back, shewed the perfect characters, as it were ingraven'd in the Moon. *Cœl. lib.* 9. *cap.* 23. *Antiq. lect. ex Suidâ in voce* θεσσαλὴ γυνή. 265.

A*Puleius lib.* I. *de Asino aureo, hæc scribit.* At *Athens*, saith he, near and over against the *Pœcilean* Porch, I have seen a young Chevalier plainly to have swallowed a sharp dart, pointed with a pile, and presently again without any reluctancy hide within his bowels a hunters lance made of a little stump, in which part it threatens destruction, and behold the iron of the Launce came out through his gut behind, and he being a fine finnical boy tending to *Mollicies*, by his Serpentine windings did so dance, as if he had no bones to hinder him, and therefore was admired of all that saw him. 266.

Philumena

267. PHilumena, the harlot of *Apelles* the Heretick, did put in and take out of a little hole of a narrow glasse bottel, a great loaf of bread. *D. Augustinum Sedecias* the Jew, did devour and swallow up Souldiers with horse and arms, and a whole load of a Hay, and flew in the Air.

268. IN the reign of *Andronicus* Senior, the Emperour, and young *Andronicus* his Nephew, there were Magitians came out of *Egypt* to *Byzantium*, to shew their art: they did fasten upon a Platt of ground two or three main masts of a loadned and ballasted ship with ropes, lest it should totter to and fro, or bend to either side; afterwards they stretched one rope from the top of one mast to the top of another; furthermore, twisting and doubling another rope that winded to the ground, they made steps, or a ladder of cords, by which they did climb to the top; and when one of them went up to play their tricks of activity, he would stand on the bare top of the mast, now flinging out one foot, then another upwards, (as though he despised and spurn'd at Heaven) and then turning topsie-turvy, his head inclining towards the vertex of the Pole or Mast; at the last, falling on a suddain, one hand holding fast to the rope, and there he hung swinging and turning about the rope, and whirling about towards Heaven (being of a vertiginous brain) and towards earth, in a semi-moment just like a top, afterwards bending his leg, he caught hold of the rope with that, instead of his hand, and there he would be a Supine, *viz.* hang or lye downwards, and would then circle and turn himself about after the former manner; By and by he would stand straight up on the rope, and taking in his hand bow and arrows, would aim and shoot at a white mark, that was put a great way off, and shoot so artificially and skilfully, as they that stood on the ground could do no better: And then again shutting his eyes, taking a boy in his arms, he would go up to a higher rope, and so would prance up and down from one rope to another; and one man did do all this.

269. BUt another that sate upon a horse, and spurring him in a race, and as the horse was running, would get upon the saddle, and stand right up on the top of it, and would sometimes with his legs being folded together, sit upon the horse's main, and on his forehead, and on his buttocks, and flying to and fro, as though he were a bird; and sometimes he would light off from his horse as he was running, and then catching hold on his tail, would leap upon him again, and was seen sitting on his saddle presently, and lighting and shifting from another side, or part of his saddle, he would turn himself under his belly, and presently ascend on the other side of the horse, and was carried by the horse, and when he did these things, he did not neglect to whip the horse to obtain the race, and these things did another of the Magitians. Another of them carrying a club about half a yard long on his shoulder, did

ſo belabour that Veſſel, being then full of liquor, that it laſted and was ſerviceable not long after. Another there was that ſet a long ſpear upon his head three fathoms long, and from the top downwards, the rope net-wiſe was folded, or ſtairs made by it, and a Boy did aſcend to the top, ſometimes ſhifting hands and feet untill he came to the ſpears top, and then he deſcended again, and he that carryed the ſpear on his head, walked all the while. Another would throw up on high a Globe, or a round ball of Glaſſe, and then when it was falling again, would catch it with the extreameſt parts of his nails, and ſometimes by his elbows, now one now another, but ſome that were not very expert, fell and periſhed. And whereas there were above forty came out from their country, almoſt twenty of them came to *Byzantium*, and they travelled all over, gathering a great deal of Money of the ſpectators, and ſome came for profit, ſome to ſhew their art for oſtentation ſake. *Gregor. lib.* 8.

270. Michael Sicidites Magus, *Manuel Comnenus* being Emperour, who would not ſuffer nor allow of ſuch ſights, which did effacinate the peoples eyes, but ſent all theſe Divel's, companions to them which he would have baniſhed; when he ſaw a little ſhip in in a large place of the Palace, in which potts and diſhes were tranſported, he by his magical verſes cauſed the Marriner to be ſqueeſed and cruſhed, and made him no ſooner leave to ſtrike and daſh the potts together, then they were all reſolved to duſt: a little while after ſtroaking his beard, he began to lament, and the miſt being paſt, he deplored himſelf, that he was ſo handled by ſome irefull diety; and being asked why he broke his ware in peices, he with much greif declared, that, being very buſie rowing with his Oares, there was a horrible great Serpent, that extended it ſelf over the earthen Veſſells, and that he ſaw it with ſtaring eyes, as though it was ready to devoure him, and no ſooner began to leave off rowing about, than that all the pots and platters were broken and cruſhed to pieces. This Magitian played another prank, ſomething like this, for waſhing in a Bath, he began to quarrell and wrangle with them, by and by he went out of the Bath, a little after ſome others through fear and haſte running out together, and treading upon one another, did leap out of a Channell, in which there was hot-water, and when they skipt ou of it, they were as black as Pitch, and they were thrown out of the Bath, and were ſoundly kickt. *Nicetas* 4. book.

271. Gregory the 7th, as *Cardinall Benno* ſaith, that when he pleaſed, he could ſo ſhake and ſtrike his ſleeves, from whence fire, like ſparks, would come out of them, and ſo deluding the eyes of the ſimple by thoſe petty miracles, as a ſigne of his holineſſe.

272. WIth the *Ostrogothians* is a great lake or Gulph called *Veter* having a pleasant, but a very long Island, which is as it were its Center, and contains two parish Churches in it; under one of which there is found to be a den or cavern with a convex hollow entrance, and of an unmeasureable unfathomed depth, into which some men out of a tympany-like ostentation descend with lighted torches, and long threds to fathome it, and find how deep it is, as did one *Gilbert* by name, and others, they met a famous Magitian, who was overcome and bound formerly there by his own Master *Catillus*, over whom he presumed to domineer and insult, for his hands were tyed with a little rope, and certain *Gothish* and *Ruthenien* characters were enscribed on't, and so was cast down into this den by his master; *Gilbert* remained there being immoveable; divers did go into the cavern, not without great danger, to see these strange enchantments. Afterwards the law forbad any to go down themselves, or perswade others to go down, under that perill that they were likely to undergo, viz. death, and so the mouth of the den was stopt up with stones. *Olaus Magnus, lib.* 3. *cap.* 20.

273. ANtonius *Heliogabalus* with his Magicall arts and enchantments, did Conjure up the departed Souls of *Severius* his father especially, and *Commodus*, and many others from out of Hell, who tell him of future things, he esteemed highly of *Apollonius Cyaneus Cappadocian* who flourished in the reign of *Domitian*, and honoured and praised him much, and took care that a monument should be made for him, because he was the greatest Conjurer. *Dion ex Xiphil.*

274. THe potent Emperour *Arrian*, when he understood by Magicall fopperies who should reign after him, whose name should begin with *Theta*, he gave command that all those should be slain whose names began with that letter, as the *Theodorans*, *Theodotans*, *Theodulans*, and a certain valiant Man *Theodosius* coming out of *Spain*, his father who afterwards ruled *Theodosii*. Wherefore many being affrighted, anagramatized, and changed their names. It was given out that this divination was made by a *Libanian* Sophister *Jamblicus* by name, the Scholler of *Proclus*, when there was many killed, he commanded the executioners to enquire out the Authors of this divination, *Jamblicus* fearing much the Princes cruelty, took a cup of poyson and dyed. *Socrates, lib.* 4. *cap.* 19. *Sozomenus, lib.* 6. *cap.* 35.

Andronicus

A*Ndronicus Comnenus Tyrannus* did consult with one *Seth* a Magitian, (having his eyes put out by *Manuel* the Emperour) about his Successour and his private enemy that watched for him; About the beginning of September, the Devil shewed him in muddy waters the letter *Sigma*, and afterwards *Iota*; therefore *Andronicus* thought that these letters decyphered *Isaurus*, to wit, *Isaacius Comnenus*, the Nephew of *Manuel* the Emperour, who coming out of *Isauria*, had appressed *Cyprus* by his tyranny. Much search about the businesse was there at that time; when the spirit with a great noise flickered in the water, within the exaltation of the crosse, answered, Therefore vain (saith *Andronicus*) is this Oracle; for how can *Isaacius* in so short a time come from *Cyprus*, and take my Kingdom from me? And for this cause he sleighted such divinations and prophesies. But when one said, Surely *Isaacius Angelus* was dead, or else that Oracle would have been verified concerning him; and he said further, That they imagine things that are afar off, and in the mean time neglect those things which are under their feet; and so he was incensed against the diviners art, and puffing, sleighted *Isaacius Angelus*, as a tender soft pusillanimous fellow; by whom a while after, he was deprived of his Kingdom and life too. *Nicetas, lib.* 2. 275.

E*uphrosyna*, the Wife of *Alexius Angelus*, the Emperour of the *Byzantines*, when she desired to know future contingencies, did give up her mind to all kind of wicked divinations, and acted many unlawfull things: she cut off the bill of a Porcupine hogg, which she saw ready with its piked bristles and cruel teeth, to fall upon a Lion in *Hypico*; and she chastised with many stripes, famous *Hercules* Image, the gallant workmanship of *Lysimachus*, lying upon a Lyonesse skin, and deplored her fortune, leaning with her head upon her hand; neither was she satisfied or contented with this, but did mangle and break in pieces divers other Statues and Images, and knocked them on the head with hammers: some certain Pedlars diligently taught birds to imitate humane words, so that in the streets and porches they would sing with their ordinary voice, *Justitia Politica*, πολιτικὴ τὸ δίκαιον. *Nicetas*. 276

I N the time of *Galerius Maximinius*, a persecutor of the Christians, there was one *Theotecnus* at *Athens*, who was an enchanter, and a cruel enemy to the Christians, and did as much as in him lay, to cause the Christians to be accused and brought before the Emperour; and by this deceit he did it, by his conjurations and Sorceries he caused *Jupiter*'s image to utter these words; *Speak to* Jupiter, *that these Christians may be expelled out of the City and fields, and banished, as being enemies to him.* The subtilty of this wicked Magitian easily took effect under such a wicked Prince. *Eusebius, lib.* 8. 277.

278. JAson the son of *Æson*, Nephew to *Pelias* the *Thessalonian* King, wishing to do something worthy of memory, and to imitate some heroick deeds of *Persius* and others; *Pelias* did consent to his desire, not that he might encrease the glory of his youth, nor adde splendour to it, but hoping that he would quickly be slain in some warlike Expedition or other; for he feared his brother *Æson*, lest by the help of his son, he should get the Kingdom from him. In the mean while, he promised him ayd for his Warr, if he would prepare for a Voyage to *Cholcos*, to get the Golden Fleece. Then was *Pontus* inhabited by the Barbarians and wild Nations, and they were so cruel to strangers, that they slew all them that sailed thereabouts; Wherefore *Jason* makes a Ship near the *Pelian* Mountain, of a greater bigness and bulk, and which had greater furniture, then in those dayes they usually had; for there was onely then used some little Ships or Frigots: The rumour of this thing was spread all through *Greece*, so that he invited many gallant young men, of their own accord, to come to his Warr; *Jason* chose the chief of them that desired to go with him, which number was four and fifty. Of these who were famous, was *Castor* and *Pollux*, *Hercules*, *Telamon*, *Orpheus*, *Atalanta Schenei*, besides *Thespius*'s sons, and the author of the Voyage, *Jason*. The Ship (we will not say, when dipped in the water) was called *Argo*, from *Argos* its builder, who also took care of repairing her, when she was sailing on her Voyage; or else named *Argos*, for her admirable swiftnesse, because the Ancients called any thing that was swift, *Argon*; they preferred *Hercules* to be their Captain, the chiefest for Vertue and Fortitude. The wings of fame flying all abroad the Countrey, did bring news, that all those that sailed with *Jason* to *Pontus*, perished by a mortality. In the first place, *Pelias* made *Jason*'s father to drink Bull's blood, he slew his brother *Pomachus*, being but as yet a boy. *Alchimede* his Mother was designed for death; for all she was a Woman, yet she did one very memorable thing with a manly courage; when she fled into the inmost recesses of the Palace, and there begging of the gods, that they would reward and revenge such impiety, she ran her self thorough with a sword: *Jason* returned back into *Thessaly*, and the *Argonautes* promised him to do what they could to revenge such an hainous wickednesse, if he would fight against the City. *Medea* promised, that by her craft she would kill *Pelias*, and would deliver the Kingdom unto them without any danger, and that she would do her task too; for she was to instruct them in every thing; and she from the Palace was to give signs of the whole Affair (smoke by day, fire by night) to the Keepers of the Watch-Tower on the Sea-coast; therefore preparing *Diana's* Image, which was convex and hollow, in which she hid divers kinds of venomous things. Afterwards by her medicines making her hairs gray, and her face to be so rugged and wrinckled, that she seemed to all that lookt on her, to be an old woman; then taking *Diana's* image, went forth into the City, and stirred all up to superstition, as though

she

ſhe came from the Northern Countries for the King and Citie's good and welfare; divers worſhipped her religiouſly as a Goddeſs, all the whole people was ſo beſotted; and they brought *Medea* into the King's Palace: Theſe things much increaſed *Pelia's* ſuperſtition, yea, and his daughters were ſo bewitched by *Medea's* Inchantments, that they were perſwaded that ſhe was a goddeſs, that was come for the proſperity and felicity of the Kingdom; for ſhe did affirm, that *Diana* was carried through the Ayr by Dragons, and that ſhe had gone about the greateſt part of the World, and that ſhe might be perpetually worſhipped, they ought to chooſe the moſt Religious King they could get; and moreover, that the Goddeſſe had commanded her, that with ſome Medicines, ſhe ſhould take away the old age from *Pelias*, and turn him young again. At which words the King admiring, commanded *Medea* to try the experiment upon her ſelf, that they might believe what ſhe ſaid. She required, that ſome pure water might be brought her by one of his daughters, and when ſhe had ſhut her ſelf up in her bed, ſhe anointed her body, and by the ſtrength of herbs ſhe was reduced to her former age; It is reported, that ſhe by her enchantments cauſed a Goddeſſe in the likeneſſe of Dragons to fly through the air, and ſupported by the *Hyberboreans*, which ſeemed to turn towards *Pelias*; *Pelias* eſteemed very much of *Medea*, and diligently commanded his daughters to do what ſhe commanded, and be obſervant of her, and whatſoever ſhe gave in charge to be done about her body, that they ſhould do it: In the following night it's reported, that *Medea* ſhould ſay, that it was neceſſary that the body of *Pelias* ſhould be boyled in Copper, which when the Virgins were about to do it, they required one experiment, that they might give truſt to her words; then there was a Ram that was kept in the houſe for many years, to whom ſhe promiſed to the Virgins, if ſhe ſhould firſt boyl that, ſhe would afterwards reſtore it into its former condition again. When the Virgins did conſent, they relate, ſhe did boyl the body of the Ram, which was divided into little pieces, and by her medicines brought forth the figure of a Lamb out of the kettle; which being done, and believing *Medea*, all the virgin-daughters, except *Alceſtis*, (who for her eminent Piety, abſtained from doing violence to her father) they ſlew their father by beating of him: Then it's ſaid, That *Medea*, leſt that they ſhould boyl the body of *Pelias*, made as though ſhe would firſt perform her Vow to the Moon, and commanded the Virgins with their lamps to aſcend to the top of the Palace, and there in the *Cholchians* tongue, made a long ſpeech, to drive away the time, and gave the ſign to the *Argonautes* that the time was now come of performance of the thing; they out of a proſpective glaſſe, ſaw fire, and then ſuppoſing the King was dead, came ſwiftly, demanding the City, and going upon the walls, and with glittering drawn ſwords, went ſtraightway to the Palace, kill'd all the watches that withſtood them, &c. *Diodorus, lib.* 4. *cap.* 3.

Johannes

279. JOhannes Teutonicus, very famous in old time, his Father was a Priest, and by reason of the good opinion of learning that was had of him, he was preferred to *Halberstatensem* Parish, to which none but Noblemen and true begotten legitimate, were to be admitted; but he was much despised of his colleagues for his base birth: he invited them to a sumptuous Banquet, and taking occasion, asked them whether or no they would see their own fathers. And when they told him that they earnestly desired that he would do so, and by his Magicall art, he made appear horrid ghastly spectrums, representing the shape of Cooks, Stable-grooms, fools, rusticks, whose faces they confessed themselves, that they had sometimes seen at their fathers houses. But *Teutonicus* did Conjure up his father in the comeliest, beautifullest shape he could, with canonicall Priestly habit, in a fat Visage. The shadows being passed away, he asked his guests whose father now they judged to be the nobler: they being affrighted, (as it were Planet-struck) and confounded with shame, went every one home to their own houses, and after they never troubled *Johannes*, who was ennobled by his vertue, if not by his extraction or birth. *Johannes*.

280. NIcholas Venetus, in his *Indian* History, tells of a Pilot of *India*, when the winds did cease, invoking his God which he called *Muthian*, and that at length he went to a certain *Arabian*, and that the Man being impulsed by some invisible spirit, ran along the Vessel, till he came to a Table, that for that purpose was fixed to the Mast, and devoured certain coals that lay thereby: and calling for a Cocks bloud, when they had killed one, and brought him the bloud of it, he drank it off, and when he had done, askt them what they desired? and when the Pilot answered, Wind, he re-demanded what wind, and when he told him an East-wind, he promised them for three dayes they should have it at will, and admonished them that they would be carefull to improve the opportunity. When the Conjuration was past, the *Arabian* remembred nothing of what he had Prophesied, done or suffered, but to a minute of the time, all things fell out accordingly. *Cardanus de subtilitate, libro de Dæmonibus*.

281. S. *Jerome* writes in the life of *Hilarion* the Eremite. That in a Mart Town of *Gaza*, a young Man languished for the exceeding love he bare to a young maid a neighbour of his, who when he could do no good by frequent courtings, touchings, jestings, noddings, whisperings, and other allureing dalliances, the common exordiums of the decay of chastity; he went to *Memphis*, that so having made known his condition, he might be instructed by the Magitians, how to circumvent this young Lady. And after he had been disciplined for a years time by the Priests of *Æsculapius*, he returned, and hides under the threshold of the young maidens dore certain Magical words, and inchanting figures, graven in plates of

Cyprian

Cyprian brasse. Suddenly the maid grows mad, and casting by the decent binding of her head, tears her hair, gnasheth with her teeth, calls upon the name of the young man; such was the extasy of her love that made her raging mad. Her Parents bring her to a Monastery, deliver her to an old man; immediately the Devill howling, confesseth; *I have suffered violence having been brought hither against my will, how bravely did I delude people by* Memphian *dreams, O the crosses and torments that I suffer. Thou wouldst have me go out, and I am fast bound under the threshold. I will not go out unlesse the young man that holdeth me bound, dismisse me.* Then the old man saith Great is thy fortitude, who art bound by the drawings out of threds and plates! tell why thou wast so bold as to enter into a young maid, the servant of God? That I might preserve her a Virgin. Thou preserve her, thou betrayer of chastity? Why diddest thou not rather enter into him that sent thee? To what purpose should I enter into him who had my colleague the Devill of love? The holy man did not command him to seek out the plates or gravings, lest the Devill might have seemed to have quitted the inchantments, or he to have given credit to the Devills speech, affirming the Devills deceitfull, and dexterous in dissimulation. Moreover having restored the young maid to her former right wits, he much blamed the Virgin for committing such faults, whereby the Devill should enter her. These things, *Hierome.*

VVHen by the severe laws of Pope *Hadrian* the sixt, the pestilence seemed little restrained by the touching of the sick that so increased, that many dead corps were to be seen in the streets, and crosse wayes, and in few dayes that seemed to depopulate the City, but that a certain Greek, by name *Demetrius Spartanus*, the common people favouring him, undertook the work of removing the Plague, no man being so bold as to forbid his superstition. For a wild Bull, the half of whose horn he had cut off, putting a Magick verse into his right ear, suddenly he made him so tame, that casting a small thred about his whole horn, leading him which way he pleased, he immolated him at the Amphitheater, to appease the divine power, nor did he wholly deceive the hope of the credulous multitude, for by the prosperous offering of that vain sacrifice the sicknesse began to asswage. *Jovius, lib.* 21. As his kinsman concerning that matter of observation, and worthy animadversion, writeth, in the year of Christ, 1522. a most grievous pestilence invaded *Rome*; There was then a certain Greek, who had a long beard, with an ugly aspect, who professed himself to be ἀλεξίκακον, that is, a helper of evil, he promised if he should have thirty pieces of Gold to him and his heirs monethly, to cause a cessation of the Plague; The *Romans* accept of the condition. He commandeth to bring him a black bull, and find out a new well in the suburbs of the City: in the dead of night he commeth to the bottom of the hill *Marius*, where he found the Bull prepared, and the Well; he sets upon making a rope, and as he was weaving that, sometimes with a high, and

282.

and ſometimes a low voice, I know not what he murmured out, in Greek; the clamour of his voice was heard by many ſpectators: afterwards he caſting a rope about the neck of the Bull, they report the Bull being made tame and gentle, he led him thrice about the Well, then caſting the Bull proſtrate upon the ground, the Bull making three weak or harmleſſe kicks, preſently with little reluctancy, ſuffered him to cut off his horns; which done, he commanded the Bull to be led by the ſhepheards thorough the ſeven gates of the City, and the ſeven high-wayes, and afterwards to be let looſe that he might return to the fields and paſtures, wherein he was wont to feed. They that were there, then ſaid, that he lifting up his eyes towards Heaven, and making I know not what kind of humming, they ſaw Stars falling, and innumerable likeneſſes of dogs, and Wolves, and ſuch kinds of living Creatures, to fly all about, &c. Things being finiſhed in this manner, the Magitian being returnned to the City, took ſuch courſe with the *Roman* Magiſtrates that they commanded by publick edict that no one ſhould of three dayes kill any four-footed beaſts, the rulers of the City who were then abſent, when they returned, commanded the Greek impoſtor to be apprehended, and caſt into Priſon; ſcarſe eſcaping the threats of the people, he was puniſhed with eternall baniſhment. The Magick book which he uſed, was publickly burnt. *Gilbert. Cognatus, lib.* 8. of Narrations.

83. A*Ntonius Benevemus, lib.* 8. concerning the hidden cauſes of ſickneſſes, thus writeth; A Maid of the age of ſixteen, was pulled with griping grief in the bottom of her belly by infernal ſpirits, and falling into horrid clamours, her whole belly did on a ſuddain ſo ſwell, that one would have thought ſhe had gone eight moneths with child; She had an exhauſted voyce, and ſometimes caſting her ſelf upon her bed, and joyning her feet to her neck, ſhe leaped up, and falls upon her feet again; caſting her ſelf down, ſhe immediately again ſtarted up; this ſhe oft did by turns, but by little and little coming to her ſelf, and ſomewhat refreſhed, ſhe was asked how ſhe did; ſhe was wholly ignorant what had paſſed: but we inquiring the cauſes of this ſickneſſe, thought this evill to proceed from the ſuffocation of the matrix, and evil vapours drawn upwards, and then ſtriking the heart and brain: But when ſhe could not be helped by Phyſick, ſhe was wonderfull fierce, looking about her with a ſtern countenance, fell at length to vomit, whereby ſhe caſt up long and crooked nayls, braſſe pins, with wax and hairs conglomerated; and laſtly, a gobbet of ſuch magnitude, that the gorge of no creature whatſoever could wholly devour; and when ſhe had done this often, I my ſelf, being a ſpectator, conceived her to be poſſeſſed with an evil ſpirit, who whileſt ſhe did theſe things, amazed the beholders. Whereſore being afterwards detected by more manifeſt ſigns and arguments, ſhe was committed to the Eccleſiaſtical Phyſitians; for we have heard her prophefie,

phesie, and seen her do those things besides, which go beyond the power of sicknesse, and exceed humane understanding.

CArdanus relates in his fifteenth book, concerning the variety of things, of a certain honest Countreyman and friend, who might more easily have been deceived, then deceive, who told to him, that he had many years laboured of an unknown disease, at what time by his inchantments he vomited glass, nailes, and hair: and though at length he were restored, to the very day he relates these things, he did affirm, that he thought he had a huge heap of broken glasse in his belly, and a sound or noise as one should shake a bag full of broken glasse, by which he was much vexed, and also that he the seventh hour of every eighteenth day, although he numbred them not, had so many blowes on his heart, which was a huge trouble to him for eighteen years since his recovery; who sees not the actions, legerdemanes, and vexations first and last, that the Devil puts upon those whom he finds fit, by their simplicity, for his delusions. 284.

IN *Pago Bevenstestet* under the Duke of *Brunswick*, a Maid named *Margaret*, daughter of *Henry Achils*, twenty years old, in the year 1562, on the holy day of the Visitation of the blessed Virgin, about to wipe or make clean her shooes, drawes out her knife, and goes to a place fit for that purpose; the Maid having lost her strength by a long Feaver, was yet weak; contrary to her expectation, in comes to the house a woman somewhat old, and asketh her, Whether she were yet troubled with her Feaver? and whether she were free from her disease? It was answered her by the Maid, As yet I have not been able to go out of the house: The shooes being made clean, she puts the knife in her bosome; which when afterwards it was diligently sought by her, she saw a black dogg of an horrible shape, lying upon his belly under the table, which with grinning shewing his teeth, went away; presently it seemed to the Maid, that from her head to her feet did flow something, as it were, of a cold humour; to whom happened also a defect of the Mind or Soul, and she becomes as dead without sense to the third day, wherein at last she begins to breathe again, and affirms, that she certainly knew, that that knife which she had taken out of the sheath of her Sister, did stick fixed in the left side of her own body, for that she did perfectly feel pain in that very place; by which she was so exercised, that being bowed double, she was forced to lean upon a staff, after three moneths there begun to appear and stand out on her left side above the Spleen, betwixt her two lowest spurious ribs, an Imposthume of the bignesse of a Cocks egg, and like the Moon, by whose increment or departure, she either swelled or grew quiet. The thirtieth of *June*, there issued out of the Ulcer such store of matter, that the swelling was somewhat remitted, and then as it were the point of a knife appeared; the Surgeon of Duke *Henry*, sent for from the Castle of *Wolffenbuttel*, 285.

took out with instruments the point of the knife standing out under her ribs, and cured the Ulcer. 10 *Vierus lib.* 3. *cap.* 12. concerning the impostures of Devils.

286. FRom the Nativity of Christ, 1539. in a certain Town of the Bishoprick *Erstetting Fugestat*; *Uricus Newsesser*, a Husbandman, when he was tormented about one of the sides of his ribbs with the cruel torments of griefs, upon a sudden he feels with his hand an Iron nail under his unhurt skin, which a Surgeon, a servant, there digged out with his knife; notwithstanding his griefs ceased not, but daily waxed worse and worse; wherefore when the wretch saw there was no remedy of his grief, but by death, he taking a knife cut his own throat. Therefore being dead, he was brought to be buried the third day; there were present then *Rosenbader* of *Wissenburg*, a Town of the *Noricks* in *Germany*, and *John Estente*, a servant attending about such businesse, who, a greater company beholding, fell suddenly upon opening the ventricle of the dead Husbandman, wherein they found very long and smooth wood, four Steel culters, partly sharp, partly like a Saw with teeth, and two rough tools of Iron, every one whereof did exceed the length of a span, and there was like the cover of a Globe: but that thou wilt most admire, is, how so many and so great tools could be contained in the cavity of his Ventricle, & by what art they are carried in; certainly by no other, then the cunning and deceit of the Devill, *Joan Langius*, in his Book 1. Epistle *med.* 28. & *Vierus*, Book 3. Chapter 8. Concerning the legerdemain of Devils.

287. A Certain religious man an inhabitant of the Town *Hesden* in a field called *Leodren*, for Religion's sake, went to *Jerusalem*, stayed after his companions at *Jerusalem* that he might celebrate the holy time of *Easter* there, which his other companions omitted; and being afraid afterwards, lest by that delay he had lost the opportunity of conveying himself to *Europe*, he made haste towards the Sea at *Joppa*, and therefore was weary in his journey, and meeting with a Knight, who shewed himself so compassionate, that he took him up behind him, and that very day, to the great admiration of all his, was carried into his own Town *Hesden*; where it being declared how it happened, the Inhabitants thought him mad, he went to the Temple of St. *James* in *Spain*, and returned again before his companions were come back from *Jerusalem*; when that was affirmed by them, that he stayed behind them at *Jerusalem*, then what he had told them concerning the celerity of his return was believed. *Fulgosus*, Book 1. chap. 6.

288. BOccatius of a Noble *Lombard*, who had entred himself a Souldier for *Jerusalem*, to gain the Holy-land, and departing, left to his wife part of his ring, which had his coat of Arms ingraven upon it, with this condition, that if he returned not within three years, with this earnest and symbol, she might marry another Husband,

Husband, he being taken Prisoner in *Judæa*, and carried into *Ægypt* to the *Sultan* (whom his Father had entertained a good while travelling into *Europe*, though unknown) for the Hospitalities sake of his Father, his own Wisedome and dignity, he presently so pleased the *Sultan*, who by dayly familiarity approveing his behaviour, he valued him more then all he had. The three years being finished he fell into great sorrow, the cause whereof the *Sultan* having diligently searched out, calls a Magitian who took that care that he caused him being fast a sleep in a pretious bed, and loaded with a great burthen of Gold, and pretious stones to be carried in the last night of the three years into the chief Temple in *Joapia*, a City in *Lombardy*. The Tutor affrighted with the sight, flies, and with other things of the Vision, relates in *Ægypt* which he saw meeting him, making hast to the house of his Wife who was to take home another Husband the next evening.

J*Ohan. Baptist. Port. Neopotalitan*, in his Book 2. of Natural Magick, thus writeth, There falleth into my hands, a certain woman somewhat old, who of her own accord, undertook to inform me, within a certain time, what those things are which suck the bloud of Infants in their Cradles, in the form of a night Owl, which men call a Scritch Owl; she commands all that were come along with me witnesses, to go out of dores, and casting off her cloathes, rubbed her self very much with a certain Oyntment; we perceive through the chinks of the dore, that by vertue of the soperiferous Oyl, she fell into a deep sleep, we out of dores discover great beatings, and pinings, but so great was the force of her deadly sleep, that that took her sense from her, when the strength of her Physick began to decrease and grow weak, we return from without to the place, and she being called from her sleep, began to tell many raving dotages, that she had passed Seas, and Mountains, giving us many false informations. We shew her black and blew sores caused by the beatings which we heard, but she most stifly denies. 289.

THey report *Apollonius Tyaneus* to have received of *Jarcka*, the Prince of the *Indian* Philosophers, a gift, as it were, of Divine power, that he was partaker of very great secrets every other day, *Alex.* from *Alex.* book 2. chap. 19. 290.

A*Ugustine* concerning the City of God, book 18. chap. 18. saith, When we were in *Italy*, we heard of certain women keeping Victualling-houses, and using evil arts, who by cheese given to whom they pleased, turn'd them presently into beasts, to carry necessary burdens; which having performed, and returning to their former state, could perfectly remember all which in the mean time happened to them. *Apuleius* also himself, in his book which he inscribed by the title of *The golden Asse*, re- 291.

ports, That it happened to himself, having taken poyson, his humane soul remaining, that he was transformed into an Asse, &c. but it is manifest, that these are legerdemaines, and delusions of the Devil, deceiving the Soul and senses of men by vain conceit.

292. VIncentius reports in his Speculations, he tells us in his book 3. chap. 109. and *William* of *Malmsbury*, Monk. in his History, in the time of *Peter Damianus*, That there were two old women Inne-holders, that is, such as gave entertainment to travellers for their money, (for an Inne is properly called a publick place of entertainment for money) which old women living together in the same house, and exercising the same art of Witchcraft, when a stranger came alone, they transformed him into an horse, a swine, or an Asse, and sold him for a certain price to Merchants. A certain day a young man appearing, by his gesture a Stage-player, being entertained of them, and eating meat with them, was by them transformed into an Asse: they gained much by him, who shewed many wonderfull tricks to passengers; for at the command of the old women, or any sign they made, he turned, or moved which way they pleased; for his understanding perished not, though his speech ceased, whereby the old women got much money; which being perceived by a neighbour, he for great summe of money bought the Asse; but the women conditioned he should so keep him, that he should not go into the water. His keeper for a long time kept him from the water, but at last was so incautelous, that he brought him to a pool in the neighbourhood, where he a long time wallowing and tumbling, he was restored to his own proper shape; and when his keeper raised him up to see whether it were his Asse or no, he told him who he was; the servant told this to his Master, his Master telleth the same to Pope *Leo*; the old women being converted, confesse it. The Pope doubted hereof; but a most learned man, *Petrus Damianus* manifested to him, that it might be true, by the example of *Simon Magus*, who had imprinted upon *Faustinius* his own image or likenesse.

293. MIchael Verdunus, and *Peter Burgottus*, Shepherds, having contracted with the Devil, could when they pleased, by the use of a certain oyntment, transform themselves into Wolves, and killing men, and other creatures, they ran away amongst other Wolves, as people imagined. They were burnt alive in the Diocess of *Bisnutina*, in the year of Christ, 1521. *Vierus*, book 5. ch. 10. concerning the legerdemains of Devils.

In

IN the year 1348, on the eighth Calends of *February*, In *Norway* a most great Earthquake did happen, as it is recorded at *Pannonia, Illiricum, Dalmatia, Carnis*, and *Histria*, which lasted withou any intermission for the space of fourty dayes; the Earth was variously shaken, wonderful works were shewed, *Moravia* and *Bavaria* felt the losse of twenty six Towns and Castles thereby thrown down, as it is related in the acts of that year; Men and Beasts perished, Walls, Temples, Buildings were overturned, whole Cities overthrown; moreover mountains burst asunder, squeezed that ruinous destruction and losse of men: for two Mountains (as it were) ran to the devoured Cities, and being drawn violently to the Town of *Elisa*, killed all living Creatures that were therein; the gaping of the Earth, that thereupon ensued, partly remained as the Earthquake left it; but some part of it growing wider, swallowed up all before it, the soyl being so fallen into it, that there was no possible passage. Fifty men, and more rusticks, many kindreds, with Cattel, were overwhelmed, and bodies were reduced into Statues of salt. *Conradus* of *Meydenburg*, an excellent Philosopher and Mathematician, speaking of this tempestuous Earthquake, saith, That these Statues were seen by him and the *Austrian* Chancellor at *Charmum*. *Aventinus* in his Annal of the *Bozori*, book 7. 294.

OSgillus, King of the *Swedes* and *Goths*, an exact observer of Justice and Equity, lost the love of many of his Nobles that disliked such severity, who being inraged at him, procured a Bull charmed with magical incantations, and placed him in a high-way, wherein the King passing was set upon, and by his horns was killed, and so lost his Scepter. *John Mag.* in his book 8. chap. 13. 295.

PHilip Melancthon reports, that he was told by *Christopher Gross* and *Sigismund Galenius*, that a certain Virgin of *Bononia*, that was conversant amongst men two years after her death, and who was at a Banquet whereunto she was invited, not tasting any meat, and sitting amongst other Virgins, by chance a Magitian present knowing the fraud of the Devil, saith to them that were present; This pale Maid hath been dead, and coming straight to her, taketh from under her right shoulder, an inchantment, whereupon she appeared an ugly dead corps. This inchantment had been performed by another Magitian, and thereby the Devil had carried about this corps all this while. 296.

A Studious young man of *Sfordia*, with the raging love of a Virgin, became almost mad by the violence of his passion; he being intimately acquainted with one skilfull in the Magick Art, was told by him, that he would by his skill so work, that the Maid with whom he was so much in love, should come to him, so that he would abstain from the imbracing of her; the young man pro- 297.

miseth continence; presently the young Maid being most beautiful, enters his bed-chamber, by words and gestures declaring much love; which he seeing, upon his first beholding her, he was so wrapt out of himself, and unable to command his affectionate passion, imbraces her very courteously; whereupon the Virgin presently falls down dead, which did infinitely torment both him and the Magitian, who by his inchantments so worked at length, that the Devil entred her body, and by his motion of the Devill, the Maid returned home; she was intent to her accustomed labors, but wholly pale and silent. After three dayes her Parents got Divines to her, who when they had seriously conversed with her, the Devil went out of her, and she falling down, appeared a meer ugly base carcass; blood is the cause of a good colour, and lively spirits; these the Devil cannot create: God onely our Creator can. Out of the Colloquies of *Luther*.

298. IN the year of Christ, 1543, a certain *Italian*, by name *Andreas*, a jugler of Sathan, coming up and down amongst the Sepulchres, and leading a red blind dog, by which he did many prodigious things; sometimes in the middle of the Market, *Andreas* (a great company standing about him) would cause them to throw down upon the ground gold, silver, and Iron rings, behind this dog, which after he had mixed together, the Dog at his command would deliver every one of them as they were taken asunder to his proper owner; in like manner divers sorts of coyn and moneys being confusedly heaped together, he would at his Masters command in order discern, and deliver to the right owners; and if he were askt, who were fornicators, adulterers, or men of great authority and credit, he would most certainly declare; and if any such required the knowledg of any thing from him, he would suddenly satisfie them: wherefore some did not doubt to affirm, that he was possessed with a Pythonical or Satanick spirit. *Cron. Hed. part.* 2.

299. VVHen *Valens* was Emperour of the *Romans*, *Libanus*, a Rhetorician, and *Jamblicus*, the Master of *Proclus*, are reported by the divination of a dung-hill cock, to have found out who should be Emperour after *Valens*; and moreover, after this manner it was found out; Twenty four letters are written in dust, and a grain of VVheat and Barley is put to every letter; then the Cock, certain verses having been recited, is let loose, and they conceiv'd out of what letters he took the corns, the same being joyned together, would declare the thing that was inquired after; which when they had done, the Cock took the corns out of the letters Θ Ε Ο Δ. They read the letters, but yet esteemed the signification doubtfull; for it was conceived, that either *Theodosius*, or *Theodorus*, or *Theodotus*, were designed thereby. It being known, according to my relation, *Valens* suspected many that had those names, being also sought out by the diviners themselves.

John

JOhn *Faustus*, a filthy beast, and a sink of many devils, carried about with him an evil spirit in the shape of a dog; At *Wittenburg*, when the Edict of the Prince to apprehend him was promulgated, he fled away; so coming to *Norimburg*, and being set down to dinner, he began to be very much troubled, and suddenly paying what was due to the Hoast, went his way; he was scarce gone out of the dores, but the Serjeants inquire concerning him: at length, the fates compelling him, being brought to *Wittenburg*, he sate down, being very melancholy, his Host desired him to tell the cause of his sorrow; his answer was, I pray you be not terrified this night, though you hear a huge noise, and the very shaking of the whole house; in the morning they found him dead in his chamber, his neck being turned topsie-turvy. No wonder, that the Devill is wont to give such rewards to his servants. 300.

IN the year of our Lord, 1323, *Frederick* of the *Austrian* Family, challenging to himself the Title of Emperour, against *Lewis* of *Bavaria*, Emperour, waged a cruel Warr, in which *Frederick* being taken, was for three whole years detained prisoner in a Castle near the famous Town *Naburg*, scituated by the River *Nabus*. In the mean time, a certain Magitian coming to Duke *Leopold*, the brother of *Frederick*, promised, that he would free him out of prison, and take such care, that within the space of one hour, he should be safely conveyed into *Austria*; *Leopold* promised great rewards to the Magitian, when he should effect his promise. When night was come, both of them went into a Circle designed, and prepared by Magicall incantations, the Magitian by his charms, raised a spirit, which appeared in the likenesse of a Man, receives the Mandate to bring *Frederick* home, if he did not refuse to follow him: Therefore the spirit immediately in the night, comes to the Captive Prince, saying to him, *Thy Brother* Leopold *hath sent me hither to take thee out of Prison; wherefore arise, and mount this Horse, and I will safely conduct thee to thy Brother.* To whom Duke *Frederick* answered, *who art thou? Ask not who I am, saith the spirit, but without further delay mount this horse, if thou desirest to be delivered out of Prison*, then great fear and trembling seized, not onely upon *Frederick*, but also upon all that were with him; but they signing themselves with the sign of the Crosse, the spirit vanished away, and returned alone to the Magitian. In the Chronicle of *Hedion*, book 4. 301.

IT is reported that in the year of Christ, 1271. one *John*, an *Almain*, a Priest at *Halberstadium*, was so skillfull in the Magick Art, that upon *Christmas* Eve in the morning, he said Masse thrice. First at *Halberstadium*. Secondly, at *Moguntia*. Thirdly, at *Colonia*, by the swiftnesse of his Horse which he rode upon, which with incredible speed, carried him from one of these Towns to the other. Many very prodigious things are written, which this Priest did by his Magicall Art. 302.

In

303. IN the year of our Lord, 1272. came to *Crucenatum*, a Town in Lower-*Germany*, a Magitian full of tricks and Legerdemains who cut off his servant's head publickly in the Market place, the people being spectators, and within half an hour, joyned that to his body which lay as it had been dead, upon the ground; the servant immediately recovering life, and becoming as sprightful as ever he was. He was seen carried up and down in the Ayre, and making a great noise, he seemed to be a-hunting to those that beheld him often times. He seemed also sometimes (to them that stood gazing at him) to be an armed man that did greedily devour a Cart or Waggon of Wine or Wood and the Horses too.

304. IN the year 1553. two inchantresses were taken, which by tempests, hail, and cold, endeavoured to destroy the fruits of the Earth. These women stole a Neighbours child, which they cut in pieces, and put into a pot to boyl. It came to passe by providence, that the Mother seeking her child, came at that instant, and saw in the pot the dissected members of her child, therefore these two pestilent Witches being taken and examined, confessed (by tortures that were deservedly inflicted upon them) that if the boyling of this child had been perfected, they had caused such terrible cold as had destroyed the fruits of the Earth. *Hedion.* book 5.

305. IN the year of our Lord, 1558. in a neighbour Town of *Abena*, a certain Magitian cured many mad-men by hearbs which the Devill had shewed him. Moreover he had commerce with him, and took dayly advice of him for curing of diseases: it happened that there was great dissentions twixt him and a neighbour of his, a Carpenter; in their railings and brawlings, the Carpenter did exasperate and vex the mind of the Magitian with some bitter and reproachfull speeches. After some Moneths were expired, the Carpenter fell into a dangerous disease, and as one having forgot all former discontent between him and the Magitian, seeketh to him to cure him of his most miserably afflicting sicknesse: The Magitian counterfeiting himself appeased and much his friend, whilst he promised his utmost indeavours to cure him, in the mean time he resolves, having this opportunity, to revenge the wrongs he conceived, and gives him a potion composed of venemous hearbs, which as soon as the Carpenter had taken, his body was cruciated and tormented with such extream pain, that he suddenly gave up the Ghost. The wife therefore of the Carpenter with his kindred, accuse the Magitian of man-slaughter, for which cause he is convented before the Senate at *Abena*, and being examined by torments, he confessed this murder, and other impious and most wicked deeds, and that he had learned his Magick of a certain old Woman in the neighbourhood, which lived at the Wood *Hercynia* for which most horrible and flagitious arts, they caused him to be

tyed

tyed to a stake and burnt to death. *Manlius*, in his Collections.

M*Artin Luther* using many words concerning Witches, tells that his Mother was many wayes vext by an inchantresse, a neighbour, insomuch that she was wont for fear to shew her much kindnesse, and by intreaties and courtesies, used to procure her good will: for this Witch did so torment her Infants by inchantments, that with continuall crying, they expired their lives. And when a certain Preacher in his Sermon declaiming against such kind of Witches, and alluding to her impiety, he was so infested and infected with inchantments, that he had no way to escape destruction; for by these Witchcrafts, the ground so shrinked from his feet as he went, that he could not stay himself, but was thereby forced into the River, being unable to stay himself till he was cast therein. And when it was enquired of *Luther* whether it were possible that such things should happen to the Godly, he answered. Yes certainly, for our mind or Soul is subject to a lye, yea our body is obnoxious to death and afflictions; and I am perswaded that my sicknesses, (God permitting) infest me by inchantments: but God, though he suffer his Elect to fall into such calamities, yet he delivers them from the same. 306.

TWo Witches being in an Inne, filled two Urns, or water-pots with water, and set them aside; and when in the evening they consulted, whether they should destroy the corn or wine? by chance the Host hearing their discourse, and taking the water-pots, he came softly to the bed-side, where they lay and cast the water upon the Witches in bed; which turning suddenly into Ice, the Witches were utterly extinct: Whereupon, saith *Luther*, the power of Satan greatly appears in these Witches; for two wayes doth God shew his power, by suffering the Devill to assail men by Witches; first, to punish the sins of the wicked: secondly, to try the pious and faithful, and for their glorious approbation which they will obtain by their perseverance in faith: for without the permission of Almighty God, the Devil can hurt no man; for the Lord saith, *He that toucheth you, toucheth the apple of mine eye*: And Christ, *Without the Will of my Father, a hair cannot fall from your head*. 307.

A*Lexander* the sixth, when he was Cardinal, spent his time both day and night, in contriving how he might obtain the Popedome; and that he might more easily accommodate his desire, he set his study upon the Satanical Art of Magick, and so far proceeded therein, that he promised the Devil diligently to observe him, if he would satisfie him in those things he inquired: He desired that the Devil should take the shape of a Pronotarie; Satan therefore according to his wish, appeared to him in the form of a Pronotarie at the day appointed, and promised to tell him whatever 308.

he demanded; He desires to know whether he should obtain the Pontificial dignity? which when Satan assirmed, he moreover demanded, how long he should continue in that dignity? To which question the Devil so answered, That *Alexander* understood him to promise the Popedome to him eighteen years, but he reigned onely eleven years and eight dayes; the eleven years being expired, he falling into sicknesse, commandeth one of his servants to go into the upper Conclave, and bids him bring him the book that lay upon the Table, in which Magical Arts and incantations were taught; the servant ascending, and opening the doors, he finds Satan sitting in the Chair of the Pope, clad with the Papal ornaments: affrighted, with which Vision he returns to the Pope, and tells him what he had seen: The Pope hearing this, compells him to go again, to see whether the Devil did continue there? the servant coming thither again, found the Devil sitting in the same habit, who demanded what he would have of him? The servant answered, That he came thither for the Pope's book. To which the Devil replyed, What doest thou call the Pope? I am the Pope. When the Pope being sick, by his Minister, heard these things, he was greatly afraid, and easily understanding how the case stood with him, by his own command he was carried into the inner Conclave, whither as soon as he was come, the Devil taking the habit of a Post-messenger, cometh and knocketh hastily at the door, and being let in, cometh to the Pope lying in his bed, and tells him, that the time was now expired, and therefore he must speedily depart this life: Whereupon there arose contention, whereby those who were present, understood the strife betwixt them, to be concerning the number of the years; but Satan evidently demonstrating to him the reason, that the number of the years were expired, went away; and in a very short time after, the Pope gave up the ghost.

309. GRegorius Martinus told *Martin Luther*, 1538, a story much to be bewail'd, of a certain Virgin, that instead of tears, wept drops of blood; being brought to that miserable condition, by the malice of an Inchantress, and that the Witch was present, though she took no notice of it when she poured out such tears; He said, that it was not convenient that there should have been any delay or putting off the punishment hereof; nor that Lawyers or Judges needed to hear any further testimony, evidence, or demonstration. Furthermore, he added as followeth; Within these few dayes, (saith he) there was brought to me a Case concerning Wives; a Wife did endeavour to kill her Husband by poyson, and when the Woman was examined by tortures concerning this matter, no confession of the truth could possibly be extorted from her; for Witches remain mute, notwithstanding torments, which they nothing value, the Devil doth so dexterously stop their mouthes; therefore when what they have done by witchcraft, convinceth the Witches according to this example, there ought such course

to

to be taken with them, that the example may be a terrour to others.

IT was reported, that some years past a Magitian was suspended; but vanishing away when he was upon the Gallowes, there hanged in his stead a bundle of straw. The same man having sold to one an excellent horse, did warn him, that when he rid him, he should not hastily go to the water with him. Wherefore the buyer, taken with a desire of finding out the cause, why the seller wished him to forbear bringing the Horse to water, forthwith (desirous to cause his horse to swim) rides into a deep River, when he came to the middle thereof, he perceived that he had nothing under him but a bundle of grass and Hey; Wherefore being in a most violent rage, he runs breathing as it had been for life to the house of the Witch, who perceiving the coming of his defrauded chapman, laying himself down upon a bench, counterfeiting himself to be asleep, the buyer rushing himself into his stove, seeked by hawling and pulling of him, to raise him from sleep; the Witch thought he would kill him at last, and therefore exceedingly affrighted, he gets up upon his knees, and runs away speedily. The same Witch did often sell to men, swine, which after they were bought, turned into bundles of straw; at last Divine Justice brought him to a deserved punishment at *Norburg*, (with two women that were his complices) he and they, by diabolical tricks which they used, when they were not observed, stole mens goods, of which being at last detected, they were apprehended and cast into prison together; and a rich Woman, who was till that time reputed a Matron of good conversation, was confessed by the women, to be guilty of the same wickednesse of stealing and fornication, which by their legerdemaines they exercised; and therefore she was likewise cast into prison; but the chief Magitian himself, though put to great torments, would confesse nothing; and when it was conjectured, his art, and spirit or familiar, was in the hair of his head, they cut away his hair. Whereupon he confessed all his notorious wickednesses, and after a few dayes, first the two women, and immediately after the Magitian, were deservedly hanged. 310.

THe horrid and much to be admired example of the power of Satan, which he sheweth by his cursed instruments, Witches, are fully demonstrated to us, in the book called, *Malleus Veneficarum*. And although the power of Sathan be great, and that God suffereth him sometimes to exercise his mischievous cruelty against some men for their sins and unbelief; yet sometimes also it pleaseth Almighty God, by the envy of the Devil, to try and prove his own dear Children; Neverthelesse, we are assured, that their very hairs are numbred, and that not so much as one of them can fall to the ground contrary to his will: therefore we may easily arm our selves against the power and snares of the Devil, if we diligently 311.

ly beware and take heed of sin, and persevere firm and constant in faith and prayer. But because the Devil hath to this day shewed his greatest power amongst Papists, therefore I will declare some examples out of the forenamed book, by which it most manifestly appears how great the power of Satan is, and what inveterate envy and malice he hath towards mankind; He who desires to see variety of discourse to this purpose, let him peruse the said Author.

312. OF the filthy commixtion which Witches use with the Devil, it is a shame to tell; whosoever desireth to know how these filthy Plagues and beasts do commerce with the Devil, (whereby they have oft deformed births, and exercise nothing but Satanical deeds) let him, besides the foresaid Author, peruse *Austin* in his third book, and second chapter, *de Civitate Dei*.

313. AT *Ratisbone* one of two Witches which were burnt to ashes, being one that waited upon a Bath, co fessed, that she was compelled by the Devil, to use several means to seduce a chaste young Virgin, the daughter of a certain honest and very rich man, to lye with the Devil; to which end the devil thought it his best course to invite the Virgin to his Chamber, upon an Holy-day, where he might talk to her in the shape of a young Gallant; which having often assay'd, the Maid alwayes signing her self with the sign of the Cross, his design was frustrate.

314. ANother Virgin of the Diocesse of *Argentinum* staying alone at her fathers house, upon a Sunday there came to her a certain old woman of the same Town, who after many scurrilous words which she used, she invites her to go along with her to a place where she should see all the handsomest gallants of the Town; the young maid overcome by the obscene enticing words of the old woman went along with her to her house, they were no sooner come to the house, but the old woman saith, we will go up to the chamber where the young gallants whereof I spoke of are, but take heed you sign not your self with the sign of the Crosse. The young maid hearing what the old woman said to her, as she followed her up the stairs, was struck with sudden fear, and therefore she signing her self with the sign of the Crosse, by prayers commendeth her self to Almighty God. Whereupon the Devils vanished; which the old woman perceiving, with a grim and devillish countenance, raging, and cursing the young maid, thrust her out of dores. *Ibid.*

It

IT was likewise confessed by this woman that waited at the Bath, who was formerly spoken of, that she was likewise deceived by an old woman, who brought her to the Devill in a way, to whom she prostituted her self, and that he in every respect, performed the office of a lustfull man, and was alwayes prepared for that;and that for eighteen years denying the faith, she served the Devill in diabolicall letchery. 315.

IN the *Brixiensian* Diocesse, a young man being inamoured with a certain young maid, much desired to have her to wife, but I know not upon what occasion altering his affection, married another, at the solemnization of the marriage, not having altogether forgot his old love, amongst others, invited his former paramour, who refused not the invitation, and when the honest Matrons and Virgins offered their gifts, this impudent beast comes forth, and casting her hands towards the bride; saith to her, *From this day forward thou shalt not enjoy one day of health.* Which words, when they understood the levity of the impudent curtesan, they took no great notice of; but the Nuptials being ended, by the force of Inchantments, she lost the strength of all her members, and for ten years most miserably afflicted, she kept her bed, and then ended a most pittifull life. 316.

A Certain Earl of an illustrious extraction of the *Westravienslan* territories, bordering upon the confines of the Diocesse of *Argentinum*, having married a Lady of an illustrious family, being by inchantments deprived of naturall strength, for begetting issue, could by no means understand the reason thereof. It happened that after he had been three years married, he going to the City of *Menses*, to expedite some businesse which he had, that he fell into the company of a certain woman, who for some years before his marriage, had been his Concubine,whom he distasted not for what had formerly passed betwixt them, nor did he suspect her concerning the Witchcrafts with which he had been afflicted, but kindly talks to her of their old love, which he was pleased to acknowledg, and inquires of her, her condition, and whether she were in good health; She perceiving the pitty and goodnesse of the Earl, inquires of him, whether he were in good health, he answered, That he was well, and that all things succeeded happily and prosperously with him. She amazed for a little while was silent; which when the Earl perceived, he by gentle speeches, invited her to discourse; whereupon she inquires his Wives condition, he answered that she was well: She again asketh whether he had any Children by her. The Earl answered, *I have had three Sons by her, she bare me one every year.* Then as one stupefied, she was silent. Saith the Earl, then pray thee my dear, why dost thou so accurately inquire of the condition of me and mine, I do not doubt but thou rejoycest at my felicity: then,said she, I am heartily glad,but cursed be that old woman 317.

man, who firmly swore that by her witchcrafts, she would make you unable to perform the rites of Marriage with your espoused Lady, the knowledge whereof the Well that stands in the middle of your Court will give you; in which an earthen pot is cast, being fill'd with inchantments, of which the old woman did affirm that so long as it should lye there, your power of rendring Nuptial rites should utterly be wanting, but I understand now, and rejoyce at it, that what she spoke was vain and frivolous. The Earl hearing these things, wisely dissembling the businesse, makes haste home and causeth the Well to be drawn or emptied of all the water that was in it, findeth the Earthen pot, which being burnt, he recovered his former strength and vigour. *ibid.* Concerning the manner how Witches use to take away the Members of men, read in the Book called *Malleus Veneficarum, cap. 7. p. 2.* It is to be thought impossible that such members should be so occultly pulled or taken from the bodies, but by the legerdemains of the Devill.

318. IN the *Bresiacus* in the *Basiliensian* Diocess, a young Wench afterwards by means of her art, made one of the Society of Witches, she was brought by her Aunt (who was afterwards burnt at *Argentina*) to an upper Chamber of the house, where there were together five gallant young men clothed in green; then the old woman saith to the Maid, Chuse which of these young men thou pleasest to be thy husband; which when the young maid refused, she did most grievously beat and hurt her.

319. IN the *Basiliensian* Diocess, a Priest of the Town of *Oberweiler* was of opinion, That there were no Witches in the World; and passing hastily over a bridge, he met a certain old woman in as great haste as himself; to whom he would not give the way, but threw her off the bridge into the mire; whereat the old woman much inraged, gave him bitter and contumelious language, saying; --- Thou shalt not escape revenge for this; which words he regarding not, nor well understanding, went home, but in the night he was become so weak and feeble below his girdling place or middle, that he could not possibly rise out of his bed; so that he was fain to be carried by two, as oft as he went to the Church, or to visit the sick; after this affliction had continued for the space of three years, this old woman (whom he had not without cause suspected) falls sick, therefore she was advised to go to the Priest to confesse her sins; and although at first she refused, yet at length perswaded thereunto by her Mother, she was by two fellows carried to his house, and there confessed her sins to him, but made no mention of her witchcraft; her confession finished, she saith, Knowest thou by whom thou wast bewitched into this weaknesse? The Priest answered mildly, I know not; quoth she, Thou hast suspected me, and that not without cause, I brought upon thee the evill that thou art afflicted with for that thou didst cast me off the bridge into the mire, but my departure out of this World is

now

now at hand; I will therefore cause that within a few dayes after my death, thou shalt recover thy health; which happened accordingly, for according to the time for which she had contracted with the Devill, she died. And within thirty dayes after, the Priest recovered his former health and strength.

IN the *Lausanensian* Diocesse, a certain Witch caused the Family of a neighbour to be plagued with a grievous barrennesse, not onely all the beasts and cattle, and other domestick living creatures were unfruitfull, but the wife of the family, by the Witchcrafts of this fellow, being made unfruitfull also, had seven untimely births: when at last the Witch was taken and examined, he confessed that in a hole digged under the threshold of his dore, there lay hid a serpent, which as soon as removed, the misery of barrennesse would cease, which as soon as ever it was effected, fruitfullnesse was restored to the whole family. *ibid. cap. 6.* 320.

THe Wife of a great man, in the Town of *Reichshoffen*, being with child, got to her house, some weeks before the time she expected deliverance, a Mid-wife. There was in the said Town a famous Witch, of whose company and discourse, the Mid-wife advised the Gentlewoman who was great with child, to take speciall heed; but after some dayes, she for recreation sake, went to the Castle, and met with certain women come together to a feast, where this Witch was also, who touched or stroaked the belly of the Lady with both her hands, as it had been in the way of salutation. Whereupon, she presently perceived her young one to move in her Womb with great pain and grief, whereat wonderfully affrighted, she returns home, and tells the Mid-wife what had befallen her, who with a sad countenance, cries out, We have lost the child; which came to passe accordingly, for she had an untimely birth, and that in such manner that at one time she was delivered of the head of the child, at another of the feet, at another of the hands, and so of the rest. *Ibidem.* 321.

IN a certain Town of the *Argentinensian* Diocesse, one whose name for modesty sake I conceal, had at his house one of his Tenants cutting wood, whom a Cat of a vast magnitude at unawares set upon, which when he had driven from him by blows, another more fierce joyneth to the former, against whom, whilst he more sharply contends, a third comes, so that at first he was put to a strait, being forc't to use the utmost of his strength against three such maine and cruell Cats, neither could he drive them away, and free himself from them without the receiving of many hurts and wounds; which Combat being finished, the man falls to his work, presently two Serjeants, apprehend him and carry him before the Judge, who being exceedingly moved with rage and fury, commanded them to cast him into an ugly prison, his groaning and often sighings, nothing availing him for clearing or making manifest his innocency; 322.

and

and the Judges anger did daily encrease exclaiming against the wicked fellow (as he called him) who would not acknowledg his villanous doings; after three dayes were passed, upon the often importunities of others, the Judge sends for him to the *Senate* to receive his judgment, when he was come to the Senate, the inraged Judge could not with patience look upon him; he (poor man) falleth down upon his knees, and humbly begged that he would hear him speak for himself, the Judge sadly laid to his charge that he had grievously wounded the three chief Matrons of the Town, and yet was so impudent that he denied the wickednesse which he had so villanously perpetrated within a few dayes past; which the poor wretch hearing, answered, that he had never hurt any Woman in all his dayes: the Judge on the other side thundered out, that it was notoriously known, that he so hurt these Gentlewomen, that they lay in their beds with all their members and parts of their bodies so out of joynt, that they were not able by their own proper strengths, so much as to turn themselves from one side to the other; he again denies that he ever hurt these gentlewomen; But, saith he, I well remember, that upon that day whereon I was apprehended, and, for that cause, was cast into prison, I being set upon by beasts, used all the vigour and strength I had to quit my self of them and drive them away, which words amazed all that were present. They enquire by what beasts he was set upon, then he declares all that was done very orderly. The truth being thus discovered, the Judges seek what they can to hush up the businesse, and procure what silence they could for the preservation of the honour of the Matrons.

323. IN the *Basiliensian* Dioces, in the Confines of *Lotharingia* and *Alsatia*, a Gentleman of great fame did inveigh against an old woman with somewhat bitter language; who thereby inraged, determined to take most speedy revenge of him, as she said; which threats he little valued, yet the very night after there arose a blister in his neck, which when he scratched, it overspread his whole face and neck, and an horrible form of Leprosie made ugly his whole body: being in this condition, and suspecting the Witch guilty of Inchantments, he sendeth for his friends, with whom he might best advise and take counsel, and declares the whole businesse, especially the threats of the old woman. What need is there of many words? the woman is taken, and being exercised with torments, and examined, confessed the fact; and the Judge inquiring diligently into the manner and cause; saith she, I boyling with revenge for the contumelious words which he spake against me, returning home, met there with a maligne spirit, to whom inquiring of me the cause of my grief, I told the whole businesse, and sought to him for revenge; whereupon the Devill asked me, What evil I desired to be inflicted upon him? I answered, I desire that his face may be so blown up, or swelled with a continual tumour, which may make him most ugly to behold:

Saith

Saith the Devil, going from me, I have already struck him with a more loathsome plague then thou desirest; which when she had confessed, she was deservedly burnt to ashes. *Serün. Part. cap.* 11.

IN the *Constantiensian* Diocess, betwixt the Towns of *Brisacum* and *Friburgum*, a leprous woman told to many auditors, that she falling out with another woman, and many railing words passing betwixt them; as soon as she came home, a sudden wind blowed upon her which came from the house wherein the woman dwelled (opposite to her) with whom she had contention, with which she conceived she was so struck, that she was thereby infected with a Leprosie, whereof she could never be cured. 324.

IN the same Diocess and Territories of the black wood, a hangman lifting up a Witch from the ground by a pole of wood, she turning her self towards him, saith, I will give thee thy wages; and together with these words blowing on the face of the hangman, she infected it with an ugly Leprosie, whereof he dyed within a few dayes after. 325.

AN honest woman of *Oenipontus*, returning home from a Garden, she had adjoyning close to a woman-neighbour, and having perceived that this neighbour of hers came oft into it, but suspecting her a Witch, durst not so much as reprehend her for it; yet she of her own accord, without any provocation of the honest woman, meeting with her, with brazen-fac'd impudence flying into the very face of her, saith, Thou suspectest that I often passe thorow thy Garden. To whom the other woman, fearing to brawl or chide with the Witch, answereth pleasantly onely in these words; Your paths in the grass declare what trespasse you have done me. Then the VVitch, much troubled that she could procure no occasion to brawl with her, went away murmuring; within a few dayes after, the other woman was afflicted with most immane griefs of her belly, and most acute gripings in both her sides; insomuch, that she was not onely afflicted with continual pains, but did also disquiet all her neighbours, with continuall pitifull cryings out and lamentation; and when multitudes who came to visit her, that (if possible) they might relieve and comfort her, amongst the rest, a Potter comes, to whom the witchcrafts of this woman were well known, and perceiving the cause of her sicknes to be no other then Inchantments, he commanded the Husband of the afflicted woman to search, whether he could find under the threshold of his door any inchantments; where amongst many other witchcrafts, was also found a waxen Image, about the length of an hand, which being bored through, had two pins fastned on both sides, the one right over against the other; which witchcrafts being removed, and cast into the fire, she was freed from those most grievous gripings, *cap.* 12. 326.

327. AT *Zabermus* in the *Argentinensian* Diocess, a Witch, being a midwife, came to a certain honest and godly woman, offering her service near the time of her delivery, who knowing her infamous by her witchcrafts, dismisseth her with pleasing words, feigning, that her pains, when time should require, would be very acceptable to her; but when the time came, neglecting her, and making use of another Midwife which she sent for, she conceiving in her breast the feminine flames of anger, eight dayes after the birth, in the night, with two women cometh into the Chamber of the woman that lay in, and maketh haste to her bed; whereupon the woman in childbed endeavouring aloud to call upon her Husband, finds her tongue and all her members stupify'd. Then the VVitch standing in the midst between two women, said, Behold, this scurvy creature scorn'd I should be her Midwife; but I'le be reveng'd of her. The two women that stood on each side of her, interceded for the woman, saying, They never knew or heard any hurt by her. But she again thus broke out passionately, Because she hath vexed my Jublits, i'le vex hers; but for your sakes her pain shall be suspended for half a year; and then putting her hand upon the womans belly, her guts appear'd to come out as it were, and the Witch roll'd something into them; afterwards, the women being gone, the child-bed woman being come a little to her self, call'd her husband, and tells him the whole businesse. He comforts his wife, and bids her be of good chear, for these were but vain terrours, and such as women in child-bed were usually infested with. But she answered, O she threatned I should endure this misery after half a year, but if now they are gone, I find no more hurt by it, I will rest confident upon thy opinion. She had also an Arch-deacon to her son, to whom she reveal'd the business. When the six moneths were over, she began indeed to be most grievously tortured with pain in her belly, so that night nor day she could take any rest, but continually groaned and shrieked out most miserably; Nor in all these torments did she forget God, whom she still implored for his assistance, and who heard and delivered her: For on a day when she went to stool, all that filth came from her. Then she called her Husband and Son, and said, Now I hope you are convinc'd it was no vain imagination that I told you of; who ever saw me eat thorns, sticks, and bones? For there she shewed them Rose-briars a hand length, then sticks and bones, and other rubbish, whereby she was so tormented. [*Ibid. cap.* 3.]

328. THe Devil had so efferated, and wholly acted certain Witches, that they devoted even their own Children, or any other Infants they could come by, to him the Prince of Devils, with horrid execrations; which cruelty of theirs was thus detected. When a certain Witch denyed all help at the time of her travail, but onely of one daughter of her own; her Husband wondring at the thing,

thing, hid himself in the house, that so he might find out the mystery, and by that means saw the horrid rites of both the sacriledg and oblation; He saw the Infant, held up by no humane means, by the impulsion of the Devil ascend up the chimney by the Pothooks, looking with an ugly Satanicall look; the Mother in the mean time calling upon the Devil with her usuall diabolicall rites and acclamations. Which when the man saw, (to his amazement) he was very earnest to have the Child christened without delay; and taking with him some neighbours, and his daughter who carried the child, for the next Village he is bound in all haste, where the Parish-Church stood; and having as he went along, told two of his neighbours of the businesse from first to last, when they came to a bridge they were to passe over, he drew his sword, and putting it to his daughters breast, vow'd she should there immediately dye, if she did not convey the child over the River without humane power; for I will not have him go (sayes he) over the bridge, but of himself let him be conveyed immediately to the other side. And when the good woman wondred at this rigour in the man, and sought to perswade him, he yet insisted upon his demands the more resolutely, untill he forced his daughter to call up the Devil, and make him convey the Infant over the River without any visible means. The Child being baptized, he having sufficient testimony against his daughter, when the time of purification was over, accused wife and daughter, who being brought before a Magistrate, and convicted of that most impious crime, were both deservedly burnt. [*Ibidem.*]

IN a part of *Suevia*, a Country-man walking over his ground to see his Corn in a dry season, with a little girle, a daughter of his with him, wished that it would rain a good shower. The Maid hearing her father say so, out of her childish simplicity told him, She could easily procure that for him. The Father wondring at the childs words, askt her, how could she do such a feat? O, (sayes she) I learnt that of my Mother: and added, That she could easily cause it not onely to rain, but hail, and raise a great tempest, and that her mother learnt it of a Master she converst with; and that whensoever and whatsoever she required of him, was presently perform'd; but that her Mother had strictly charged her to tell no body. The father being terrified at these things, askt her if she had ever seen this Master. The girle answered again, that she had seen many come in and go out, who her Mother told her, were their Masters and Loving Lords. Her father again demanded, if she could just then raise a shower or storm? She reply'd; I, if she had but a little water: He therefore brought her to the River, where calling upon this Master, she presently caused it to rain in her father's fields alone, and not in his neighbours, as he had commanded her. The man seeing that, bid her also make it hail, but so, as but in one field which he shew'd her; this she presently effected. And then being fully resolved his wife 329.

was a Witch, he brought her before a Magistrate, there convicted her of the crime, and burnt her; his daughter being put to holy exercises, and by sacred means, was delivered from the power and wiles of the devil. *Ibid.*

330. IN the Town *Fach*, a Judge commanded his Serjeants to apprehend a Witch, and bring him to execution: but they were so annoyed with loathsome stincks, and struck with such a terrour in the businesse, that they utterly despaired of effecting it. The Judge (his name was *Peter*) insisting more earnestly upon the performance of his command, again exhorts them, that they would take courage and lay violent hands upon the Witch, for now the appointed time was come, wherein the detected crimes of this impious person must be punished; by which encouragements, being animated to repel the fascinations of the devil, the VVitch was taken, and brought to execution.

331. AT another place when a Witch was bound and brought to the Gallows top, she spet in the face of the Hangman, and he presently fell down dead; in like manner she did by a second. But the third going about a little more warily, was yet so invenom'd by her breath, that all his face swelled till he was stark blind with it, and a little after, he died of it.

332. WHat power the Devils have to afflict Brutes, Cattle, and all other creatures, and how they can raise storms and tempests, you may find sufficiently laid open in the 14. & 15. chapters of the forecited Author: the examples are very horrible, nor do I think it necessary to commemorate any more of them. The History of *Job* will evidence the same thing, what is not onely the power, but how extream the malice of that evill Spirit.

333. THere were two brothers, to whom their Father left a competent estate when he died, the one of them took upon him a Monastick life, the other married, and set up a common Inne; and most earnestly gaping after Riches, used all means possible to defraud, not onely his guests, but their beasts by false weights and Measures, and conveighing their provender from before them. Whilst he thus strove to be rich, his estate went to wrack on every side, and the more he took care to heap up, the more and greater losses he sustained. When his brother the Monk came to him to part the estate with him according to his Fathers Will; he desired his brother that he would forbear prosecuting him for the division of the goods at present, for he was poor and in a very low condition and notwithstanding that he used all means possible for the gaining of an estate, yet all the fraud he could use profited him nothing; when the Monk heard this, he said; O my Brother, if you order your Family so unjustly, 'tis no wonder that things go so ill with you. For you keep such a guest that consumes all, and more than

you

you can possibly gather: and if thou wilt see him, follow me into the bottom of the Cellar, and I will shew thee who consumes thy estate. Whither when they were both come, the Monk by his adjurations, made the Devill that lay hid there, shew himself to his brother. And presently a beast of an immense bignesse, and so fat that, without much ado, he could not move himself, appeard, which when the Monk saw, he said, O what a gainfull Inne dost thou keep, and turning to his brother, said, Behold that beast thou hast pampered by thy fraud, for whatsoever thou fraudulently gottest from any man, this ugly beast devoured. Therefore hearken to me; Be faithfull and upright in thy dealing towards all men, use an equall measure, and defraud no body; and after four years I will come again, and then divide my Fathers estate with you. His Brother follows the Monks counsell, and as much as he went backwards in the world before, he now came on, and in a short time had such experience of divine goodnesse, that he was Master of a great estate. At four years end, came his brother the Monk, to see what condition his brother was yet in, who received him with great alacrity, and told him he had followed his advice, desiring to see the beast now again, in which the Monk gratified his brother, and commanded the beast that lay hid in the Cellar to appear, which when he came was so lean, his bones would scarce hang together. Then sayes the Monk to his brother, now it's time for this guest to get hence and seek another Host. But if thou shalt hereafter order thy affairs with the like Justice, thou shalt alwayes learn experience of the great blessing of our great and good God.

NOt long since; sayes *Bodinus*, in *Vallis* (which is a name of the 334.
Suburbs of *Laodunum*) a certain Witch by her inchantments, freed a woman from her disease, who was most grievously afflicted, and thus she effected it. Falling down upon her knees, and looking towards the ground, she called upon the Devill very often, and with a loud voice, that he would cure the Woman; and pronouncing certain strange words, gave her a morsell of bread to eat, and by this means the woman recovered. Which kind of cure is plainly such, as if the sick woman had prayed to the Devill for health, than which it were better to indure the most painful death. *Dæmonomaniæ, lib.* 1. *cap.* 6.

I Remember about 20. years ago, at *Lutetia*, in a Noblemans house 335.
there, I saw a young man by often reciting certain *French* words in the presence of many honest people (which I think not good to mention at this time) make a seive dance, and move at his pleasure, And that he had a Familiar to help him is manifest, for that when he was gone, and another repeated the very same words, he could effect nothing of that nature by it. *Idem. Lib.* 2. *cap.* 1.

No

336. NO Country-man (sayes the same *Bodinus*) is ignorant, that if two Verses out of the *Psalms* be recited while the Milk is a churning, there will no butter be produced by any Art. I was at *Chilli*s of the *Valesians*, when a boy standing at the maids heels, hindred the butter to come or gather: but she threatning curses from God upon him, if he did not cease and remove his Verses, made him speak somewhat preposterously, and backwards as 'twere, and then the Butter came after she had spent almost a whole day about it. If you put but a little Sugar into the milk, it will make no butter; for this proceeds from an antipathy in nature, and by the same reason, if but a little Cyprian-brasse be cast into a Furnace of Iron it will never melt, but turn to ashes, and therefore the Forge-men when they kindle the fire, see that there is none in the Furnace, nor any one near the Chimney.

337. THere is a diabolicall art called Δακτυλομαντείαν, or Ring Magick which is performed by putting a Ring upon a bowl of water. This a famous VVitch, an *Italian* born, used at *Lutetia* in the MDLXII. year of Christ, muttering out with all some kind of words, and by this conceit, gave answers aright to some that consulted her: but most were deceived by it. *Joachimus Camerensis* tells us that *Hieronymus* the Stage-player, whose son became Chancellour of *Mediolanum*, had a ring that spoke, or rather a Devill speaking in a Ring, which rightly rewarded the Master of it at last, for it caused him to be excommunicated and cursed. *Bodinus, Dæmonom. lib.* 2. *cap.* 1.

338. I Once saw a Physitian of *Tolosa* exercise Ῥαβδομαντία, or rod-Magick, and with a low voice murmure out some (I know not what) words, till the two ends of the rod met, and touch't each other. But when it profited nothing to the cure of the affected, he blamed their incredulity, and cutting it into pieces, he caused it to be put about the necks of those that had the quartane Ague, for their remedy. *Ibidem.*

339. OF all wicked devices of this nature, none arrive to that community and perniciousnesse, as that of restraining new-married people doth: This the common people call the binding of the *Ligula*, which boyes practise with impunity, and with high impudence, some bragging of it. Nor is this a new thing, for we read in *Herodotus*, that *Amasis* King of *Ægypt* was so bound in this nature, that he could not have to do with his VVife *Laodice*, till with exorcismes and solemn prayers he was freed. *Paulus Æmilius* also testifies in the life of *Clotarus* the second, that his Concubines used this trick against *Hermamberga.* Some *Epicurean* Philosophers laugh at this miracle, because these Artists in knotting the *Ligula* that are abroad, make people wonder when they see that they can by no means cure the same. And therefore the *Canon* sayes thus, If at

any

any time by Witchcraft and sorcery through the hidden, but alwayes just Judgment of God permitting, and the Devill preparing them, thy copulation is hindred, repair to God by humble confession. Out of which place we may note four or five Axioms, or undeniable positions. First, That copulation may be hindered by Witchcraft, which all Divines unanimously confirm, and *Thomas* himself upon the fourth book of Sentences, in the 24th distinction, where he saith; That a man may be restrained in that particular, as to one woman, but not otherwise; and in his last chapter of Frigid things. The second is, That it is done occultly, but by the permission of God in just Judgment. The third, That it is performed absolutely by the Devill. The fourth, That in this case God is to be repaired to in Fasting, which last head is chiefly to be observed, least those that are troubled with these things (as many do, and as the Devill desires and intends they should) run to Diabolical means for remedy.

Especially it is strange, that little boyes by pronouncing some words, should be able most exquisitely to perform this inchantment. I remember *Riolens*, general Embassadour to the *Blesenses* told me, that a little boy was seen tying this knot under his hat, whilest Matrimony betwixt two was celebrated in the Church, and that the boy being seized on, escaped with the knot. Whilest at *Pictavium* I acted as Vice-Procurator in the year 1567, there was brought a case before me of this nature; which when I told to my Landlady, a very vertuous woman, she (as if most skill'd in that Art) in the presence of *Jacobus Bauvasius* an Attorney in the cause, declared there were above fifty wayes of tying this knot, whether to tye a married man, or a woman onely, that the one despising the other's infirmity, might run after adultery, but that the man for the most part was bound, but seldom and hardly the woman, and that they might be bound for a day, a year, or ever, or for as long as the knot should last, unlesse it were dissolved. That there was a knot, whereby one might be brought to love another, and not to have reciprocal returns, but extream hatred; and that there was another way to make two love one the other most affectionately; but if they came to lye together, that they should scratch with their nails, and beat one the other most inhumanely. As I heard at *Tholosa*, there were two thus illigated for three years space, and then reconciled, and had a very fine child. And (which I most admire) the woman whilest she was ligated, declared she had little tumours like warts rose upon her as signs of children she should have had, but for this ligature. She said, there were knots to be made to hinder procreation, and not hinder copulation, that there were men could not be ligated, and some that might before marriage, and some after; but those few, and the Urines of men might be stopt by this trick, whereof they were not few that dyed. I found a poor boy almost dead with this thing; and the man that did the feat, loos'd again the knot, and so 340.

gave

gave his urine vent. And not many moneths after, this very Sorcerer dyed of a like ligature.

341. THis mischief proceeding to a community in the Countrey of the *Picts*, the chief Quæstor of *Niortum*, when a new-married wife accused a Neighbour of hers for restraining her husband, in the year of the VVorld, 1560, he caused her to be cast into a very loathsome prison, threatening her she should never come thence till the man were loosed; and after two dayes the imprisoned woman gave leave to the married people to enjoy each others bed; and when the Judge heard the man was freed, he freed the woman from prison.

342. THis is worthy our observation, That it passes the skill and power of the Devil, or any of his Agents, to restrain mens senses, or bind others from eating or drinking, by intercepting their power or stomach; or deprive a man of the use of any member, save only that secret one, and sign of our virility, which in *Germany* they often deprive men of, by making them run up into their bellies. *Sosprengerus* tells of a man of *Spira*, who when he thought he had lost his premises, sent for Physitians and Chirurgeons to search for them, who found no scar or wound at all; therefore he repair'd to the VVitch he had offended, and appeas'd her, and so was cur'd. Also a Citizen of *Ratisbone* furnishes us with another example, of one who violently laid hold upon a VVitch, and threatening to strangle her, compell'd her to loose him from that *nodus*. All these *Bodinus* relates in chap. 1. of his second book.

343. I*Nsulanus*, Abbot and Lord of the *Notallians*, who now is sent Ambassadour to *Constantinople* by the King, and *Polonus* (who is also called *Pruniskus*) Ambassadour for *France*, told me, that one of the greatest Kings of the VVorld being very desirous of the knowledg of the number of his years, and the time of his death, sent for *Jacobius*, a Sorcerer, who when he had ended Masse, and consecrated the Host, commanded a first-born son, or man-child of ten years old, who was provided for the purpose, to be beheaded presently, and putting the head upon the Host, pronounced certain words, and inscribed some characters not necessary to be known by us; Then he ask'd the head, what he would have? which answered only two words, *I suffer violence*. At this the King was inraged, and cryed, Take away the head; and presently in that fury dyed. This story is very common in the Country, wherein it was acted, and very certainly reported, although there were onely five persons present at the thing. These things thus writes *Bodinus*.

Johannes

JOhannes *Charterius*, that wrote the History of *Charls* the VII. tells us how one *Guilhelm. Edelinus*, a Doctor of *Sorbon*, was condemned for Sorcery upon Christmas Eve, in the year, 1453, who confest he had often in the night-time been carried abroad to a great meeting of Magitians, where he alwayes renounced God, and ador'd the Devil in the shape of a Goat, kissing his posteriors. 344.

A Certain poor man, when his Wife often went forth in the night, and forth would remain the man knew not where, making for her excuse to him, either that she went to stool or bath with her neighbours; wherein when he had often disprov'd her, he began to suspect her chastity, and threatned to kill her, unlesse she directly told him where her haunt was. She being terrified with the sense of present danger, told the matter plainly, as it was, in every particular; and furthermore, that he might experience the truth of what she said, promised him he should see, and go himself whither she used to go. And to that purpose giving him an oyntment, wherewith they being both anointed, and she having pronounced some words, the Devil immediately carried them from the Countrey of the *Lochii*, to the *Burdegalensian* Sands (which are distant no lesse than fifteen dayes journey, or more); when the man saw himself in company with Magitians, Witches, and Devils, (in a humane, but horrid shape) a thing very unusual to him, and in a strange Countrey, he began to blesse himself, and say, Good God, where are we now? At which words the whole company vanished. Then he understood that he was naked, and was forced so to wander up and down the fields, till morning, when he light upon some Countrey-man that set him in his way. And so making the best shift he could, he returned to *Lochium*, where he accused his Wife positively of all these things before the Magistrate, who commanded her to be apprehended: But she mitigating the businesse as much as she could, confessed the most part of the businesse, and acknowledging her fault, returned from her wickednesse. 345.

ALso some few years since, a woman of great quality at *Lugdunum*, rose in the night, and taking a gally-pot out of her closet, anointed her self with it, muttering some words withall; a stallion that lay with her that night, observing her, when he could not see her, rose to look for her; and when he found nothing but the gally-pot, taken with novelties and curiosity, he also, as he had seen her before, anointed himself with the oyl that was in it, when he immediately found himself to be amongst a great company of Witches and Sorcerers in the fields about *Lotharingia*, whereat he was much amazed. But in the first place calling upon God to assist him, the whole company disappear'd; and he, finding himself all naked, returned to *Lugdunum*, accused the Witch, who confessing all the businesse, was burnt for it. 346.

347. A Thing of the same nature befell a Nobleman of *Maldunum*, who by some words of a Milner, together with the instigation of his own curiosity, was induced to go amongst a company of Witches to see fashions forsooth; but when he was among the thickest of them, an extream horrour seized of him, insomuch, that although he did not invoke Divine aid, the devil said with a very loud voyce, Who is this that is so fearful? And when he sought to depart their company, the Witches all vanished. And when he returned, he intended to discover the Sorcerers, but they fled for their safety. *Bodinus Dæmonom. lib. 2. cap.* 4.

348. WE read in *Paulus Grillandus*, a Lawyer of *Italy*, a man very well experienc'd in the facts of Witches and Sorcerers, That there was certain Country-man not far from *Rome*, in the year of the world, 1526. who when he saw his Wife rise naked in the night to anoint her self, and that thereupon presently she was gone out of his sight, and could not be found in the house, the next day provided himself of a good cudgel wherewith to belabour her sides, untill she should tell him whither, and to what end she so conveyed her self last night, which she presently doing, he pardoned her, upon condition that she would convey him amongst her fraternity. She the next day anointed both her husband and her self, and then they were presently mounted each of them upon a Goat, and so presently brought amongst the murster of Witches. Now his Wife had forewarned the man, he should by no means name God or Christ, unlesse in scorn and opproby to him: when they were thus in the croud, the wife appointed her husband to stand a little aloof till she had saluted the Prince of them, (who was most magnificently cloathed and guarded about with a great ring of men and women; all honouring and waiting upon this their Lord) and that by so doing, he should see the whole of the businesse. When they had done thus, they began a ring-dance, (which is now taken up among the Countrey-people) that dancing backwards, they might not see one the others faces: It may be to the intent they might not know, nor accuse one another, if perhaps they might be arraigned in the presence of one another, after: which *Triscalanus* did, to whom *Charls* the Ninth gave leave and liberty, that he might discover his fellows. He told him, being in a great assembly of young men, That there were many there that adored and worshipped a Goat in their meetings, and kissed his very posteriours (or arse-hole in plain English, if you will have it so). Then by reason his back was towards them, he not seeing them, they danced together, and the devils copulated together in men and womens shapes. After their dancing, the tables were covered and furnished with meat; the woman then moved the man to salute the Prince, and sitting down with the rest of the company to the table, seeing the table furnished with meat, he called for salt; and when salt was brought to the table, before he tasted any thing, he

he ſaid grace, which being ended, preſently men, meats, and table vaniſhed away, and he was left deſolate alone, being very cold, and not knowing where he was; As ſoon as it was day, he came to ſome ſhepherds, of whom being asked, Whether he knew where he were? He anſwered, That he knew himſelf to be in the *Beneventanian* Earldom, in the royal command of the Pope. Theſe things were done a thouſand miles from *Rome*, from whence travelling, he was forc'd to beg his meat and rayment, and at length coming home upon the eighth day after, poor and lean, he apprehended his Wife; by whom many more being accuſed, and confeſſing the truth, they were all hanged.

THere is in the ſame Author, in the year 1535, that a young Maid in the Dukedome of *Spoleto*, of the age of thirteen, ſaid, that ſhe was brought by an old woman into the company of Witches, and ſeeing the convention of them to be ſo wonderfully numerous, ſhe cryed out, Bleſſed God, what meaneth this? which as ſoon as ſhe had pronounced, all vaniſhed away; and the poor girle, being found early in the morning by a Shepherd, told the whole buſineſſe to him, who bringing her home, the Witch was accuſed by the Maid, and, being found guilty, put to death by fire. 349.

THe ſame *Paulus Grillandus* in his Book *de Sortilegiis* writeth, that being invited by a certain Nobleman to the Caſtle of Saint *Paul* in the Dukedome of *Spoleto*, coming thither, he told him of three ſage matrons, one whereof truſting in his promiſe that ſhe might freely ſpeak without danger, confeſſed that fifteen years ſince, ſhe was brought by a ſage old Woman into the company of Witches, where the Devill being preſent, obliged them by an oath to renounce God their Creator, Faith, and Religion, and to be faithfull to him, and that with their hands laid upon a book of moſt obſcure writing, he alſo bound them to ſome ſolemn ſervices to him in the night, and that they ſhould whenever he commanded them upon Holidayes, or ſet dayes, come whitherſoever he ſhould conduct them; the Devil on the other ſide promiſed to them mirth and felicity eternall: ſhe confeſſed further that at that time ſhe killed four men, many Cattle, and brought much hurt to the fruits of the Earth, and if it happened at any time that ſhe came not to their meeting, without ſhe were able to give good reaſon for it, ſhe was ſo vexed that ſhe could neither ſleep nor take any reſt; when She came to their meetings, She heard the voice of a Man which called the Devill little Lord, and ſometimes Mr. *Martinetus*; and as ſoon as ever She had anointed her ſelf with a certain unction, She mounted a Goat that ſtood ready at the door, and held by the hair and tail; by which Goat She was ſuddenly conveighed unto the great coverture of *Beneventum*, where She found a very great company of Witches and Inchanters. There when She had vow'd allegiance to the Devill, She danc't, ſate at 350.

Table, and last of all, every Devill concopulated with her, or him they had to their peculiar protection; and when they had thus done, every one getting upon their own Devills, returned particularly, with the same incredible swiftnesse that they came thither, and that also they did privately at home adore the Devill, when this was all confest, and compared to the confessions of two more there were many others accused who acknowledged the crime, and together with their oyntments and powders, they were all burnt alive.

351. ALso in the third book of *Tarquamadas* of *Spain*, amongst others you have this more modern story. That a Magitian being very importunate, at last perswaded a companion of his that he would be a most happy man, if he would but be of his Faith, and come to their meetings. And when he had given him his consent, he on a night took him by the hand, and speaking some words, they were both carried through the Ayre to a great company of Witches in which an incredible company of both men and women compassed a Throne, whereon sate the greatest of the Devills in the shape of a Goat, to whom all of them went to kisse *en la parte masuzia quatenta* (which, to those that understand *Spanish*, is those parts which are not fit to be named in *English*). When this new-comer saw this, he said to his companion that he could no longer patiently behold these things, and presently calling upon God with a loud voice, they all disappeared with a great tempest and Whirlwind, and left him alone there, who was three whole years before he could reach his own countrey again.

352. BOdinus also writeth, That *Joanna Halveria*, born at *Verberium* in the Countrey of the *Compedoensians*, did confesse, that by the decree of the Council, by the confirmation of the Judge *Sansisianus* his Mother was condemned to the fire, and that he being twelve years of age, was offered by his Mother to the Devil in form of a black man, with sable apparrel, boots and spurs, and a sword at his side, having a black horse at the door, and using words to this purpose; Behold my daughter, which I have espoused to thee; and to her, Behold thy Love, in whom thou shalt be happy. And that from that time she renounced God and her Religion, and that he lay with her, as men use to do with women, and she found no difference 'twixt him and other men, but that his seed was cold, and that the Devil once asked her, Whether she would be gravidated by him, which she refused, *lib. 2. cap. 7.*

353. WE find in writing that at a great Sessions for examination of the *Potezanian* Witches, held by *Andreas Fertius* the Kings Deputy over the *Laodunensians*, where divers were burnt, out of whose confessions some things follow. *Margaret* of *Bremontinus* Wife of *Noeles Lavertus*, walking with *Mary* his Mother the Munday next after into the convent at *Franquisanum* near *Lognium*, which

which standeth in a Meadow, her Mother putting a Broom betwixt her legs, and speaking some words (here omitted) suddenly both She and her Mother were carried to a place where they found *Joanna Roberta*, *Joanna Guillimina*, and *Maria* the Wife of *Simon Agnus Guilelina*, the Wife of one *Grussus*, with whom were six Devills of humane shape horrid to behold, &c. And after some dancing with them, the Devils lay with them, and had to do with them; and that one that took her to dance with him, after he had saluted her twice, lay with her for half an hour together, and that the seed he spent was very cold. *Joanna Guillemina* assents with her in these things, confessing that it was very true, that at least half an hour they were in copulation, and that the seed she received was very cold.

VVE read also in the 16th book of *Johannes Meyerus* who most accurately wrote the History of *Flanders*, That in the 1459th year of Christ, there was a very great company of both men and Women burnt in the Town *Atrebantium*, who mutually accused one another, that they met in the night, danced, and lay with the Devill. Likewise *Jacobus Sprangerus*, and four of his colleagues also tell us, that from the mouths of many wise and good men, they have been confirmed that many Witches had at the stake in *Germany* confessed, and in particular at *Constantia* and *Ratisbon* in the year 1485, that the Devill lay with them after they had by his instigation denied both God and all Religion. And that not a few had repented, and turned off themselves from that wickednesse, and confessed that whilst they were Witches the Devill had often to do with them. It is written likewise that very many came, and freely acknowledged, though no man accused them, that they had been guilty formerly of commerce with the Devill being Witches, to these things *Spangeus* adds, that Witches did very oft copulate with the Devill, in the sight of the Sun, or clear day, and did strip themselves in fields and Woods, and were often seen naked in the fields, and were sometimes taken by their husbands in the manner with devils which they conceiv'd to be men, and therefore they set upon them with Swords whereby they could do no execution upon them. *Paulus Gralandus*, a Lawyer of *Italy* (who knew very many VVitches) doth declare in his book *de Sortilegiis* that he was commended by an Abbot of St. *Paul's* at *Rome*, in the year 1526. in the Moneth of *September*, to take cognisance of three Witches, who amongst other things, confessed that every sorceresse had a particular Familiar to commerce withall, in the History of St. *Bernard*, we read there was a Witch who usually copulated with the Devil; her Husband not perceiving her, though he lay in the same bed with her. 354.

355. IN the flourishing Garden of *Antonius* concerning *Turquomeda* of *Spain.* I found another History concerning a noble *Spanish* woman, who related that she was induced by an old Witch when she was eighteen years of age, and from that time she had to do with the Devil; which was burned alive, and unpenitent, being a Cerdenate. The same doth declare that another did repent, and was put into a Monastery. *Adamus Martinus* the *Laodunensian* Proctour of Confession, told me (saith *Bodin*) that he had a Witch of *Biebra* (that is a Village two miles distant from *Laodune*) in question, in the Jurisdiction of D. *Boan*, the Captain of the *Verumandians*, in the year 1556. who was first condemned to be hanged, and afterwards to be burnt; but she was delivered alive to the fire by the fault of the Hang-man, or rather the just Judgment of God, who did so demonstrate, that the punishment should be equall to the offence, neither was there any mischievous act that did more deserve fire. Therefore she confessed, that Satan (whom she called her companion) was wont to have to do with her, and that she did feel his cold seed.

356. VV Hen I was at the great meetings of *Pictavius* in the year 1567. performing my office amongst the under servants of the general Proctour, I took two filthy and beggarly Magitians, which did beg alms at a rich mans house; who being denied, did cast in Witchcrafts, and all the houshold being driven into fury, died mad. *Dæmonum, libro* 3. *capite* 1.

357. THere was a crafty Taylor at *Lutetia* a Magitian, who onely touching with his hand, did cure a Quartane Feaver, but he was in no wise cured that would not believe that he could cure him. And there was a certain *Italian* old woman at *Audes* curing diseases in the year 1573. who when she was inhibited by the Judge to cure any more diseases, called a Court of Parliament, her cause was pleaded Eloquently, and likewise Learnedly, by *D. Johannes Baltruus*, Lawyer to plead the cases of the Parliament; fellow officer with the Lord of *Matratius*, and my Countreyman; but it is proved that the means by which she cured, did disagree with nature, as with the Brains of a Cat, which is poysoned; the head of a Crow, and other such like things; which things do plainly convince, that it was not done by the strength of the excellent Oyl, or of the healthfull Oyntment (which many good men, and lovers of the poor do make) but by means beyond Nature, or by charms of healing.

Jodocus

J*Odocus Darmudanus* doth write in *Praxi crim. cap.* 37. that there was a Witch at *Bruga* in *Flanders*, having the greatest repute of Holinesse, because she could cure innumerable diseases, but first she did take care for this, that they should believe that she could cure them, afterwards she did make known fasting dayes, and commanded that *Pater noster* should be said divers times, and that they should go to *Compostella* at St. *James's*, or to St. *Arnolds*, but at length she was convinced of many Magicall charms, and deservedly punished. 358.

J*Ohanna Harvilleria*, which (as we said before) was cast alive into the fire, confessed that she cast in charms, that she might kill a man which had beaten his daughter, but he having excelled her witchcrafts, suddenly felt pain in his loyns, and his whole body. But when (as she was greatly renowned for the fame of her Art) it was told the man that the grief could not come to him from any other person, then she promised that She would work means whereby he should recover, and took him into her custody: to that end She did require it earnestly of the Devill by intreaties, and She did labour by many means (which it doth not concern us to describe) for his healing, which Satan answered it could not be done. And therefore She saying to him, that for that cause he should come no more to her, the Devil answered her, that he would not come. A little after the sick man died, and the Witch hid her self, but although she was hid, she is found, and suffered deserved punishment for her wickednesse. 359.

B*odin* writeth that he saw a certain *Arvernian* Captive at *Lutetia*, in the year 1579, sometimes curing Horses and men, with whom was found a very large book, full of the hairs of Horses, Cattel, and other beasts of all colours. This man if at any time he cast his Charms on a horse, he consulted, and having the hair of that so he did cure him, that he might deliver his Witchcrafts to another, but he took no money, and if he did take it, he affirmed that he did not care for it: And therefore he walked about in a very old Cassock, replenished with a thousand patches. But when once he had cast his Charms upon the horse of a certain Noble man, being asked, he cured him, transferring his enchantments upon the servant of the same man: he answered, those that came again to have him cured, that they must know of the Noble man, whether he had rather lose his servant, or his Horse? In which thing the Noble man being in doubt, and striving to be advised; the servant died, and the Magitian was apprehended. 360.

361. I Heard from the Lord *Turnerius* the *Aurelienſian* Counſellour concerning *Hulinus Parvus* the *Aurelienſian Materiarius*. This man by chance being deadly afflicted by Magick, did take care that a man ſhould be ſent for, (who promiſed that he would drive away all diſeaſes, being ſuſpected of the Magick Art) that he might cure him. But he anſwered that he could not reſtore health to the man, unleſſe he ſhould transfer the diſeaſe to his ſon then ſucking. The Parent conſented to the murder of his ſon, to obſerve the thing, that the malice of Satan might ſo much the better be diſcovered. The Nurſe having called it to remembrance, fled away with the child, while the Magitian was touching his Father to cure him. The Father being cured by his touch, the Magitian doth require the child to be brought, which being not found, he ſuddenly cryed out, I am undone, where is the child? and when he was going away he had ſcarce put his foot out at the dore, when the Devill kill'd him preſently, and his dead carcaſe was as black, as if any one had dyed it with a black colour on ſet purpoſe.

362. I Heard alſo (ſaith the ſame man) in the Judgment of a Witch at *Nauntes*, (which was accuſed of caſting in charms to her neighbour) that the Judges commanded that ſhe ſhould touch the woman that was troubled with the charm, which is done very often by the Judges of *Germany* in the Imperial *Camera*; ſhe refuſed, but ſeeing her ſelf to be compelled, ſhe cried out, I am undone, and together touched the woman that was afflicted with the enchantment: ſhe recovered, and the Witch being dead fell down, her dead carcaſſe being condemned to the fire. I received the ſtory from one of the Judges that was at the Judging of him.

363. I Heard alſo at *Tholoſa*, that a certain Student of *Burdeaux*, ſaid to his friend, being very ſick of a quartan, that he would give his Feaver to one of his enemies; but he anſwering, That he had no enemy; he ſaid, Give it therefore to thy ſervant. At length, when it was a doubt of conſcience to him to do it, the Magitian ſaid, Give it me; Then the ſick man conſenting, the Magitian dyed, being oppreſſed with the Feaver; and the ſick man revived. *Bodin. lib.* 3. *cap.* 2.

364. BUt this is no news, and unheard of; For we read in *Gregory* the *Turonenſian, lib.* 6. *cap.* 35. that the Wife of King *Childebert*, as ſoon as ſhe heard that her ſon dyed by a miſchievous act, in her feminine fury ſhe commanded a great number of Witches to be apprehended, burned, and put upon wheels; which acknowledged, that the King's Son was killed by them, that they might ſave *Mummo*, a great Magiſtrate: Therefore *Mummo* being taken, and put on a horſe, he ſaid, That certain oyls and potions were given him by the Witches, to procure (as he thought) the favour

of

of Princes; and he commanded the hangman that did torment him, to tell the King, that he perceived no grief from him. Then the King commanded that he should be stretched on the wrack, and sharp points of iron to be put between the nayls of his feet and hands, as it is the custome of punishment in the East, which was without the breaking of members; the pain was intolerable. After some dayes being carried to his men of *Burdeaux*, he dyed.

But Experience doth teach us, that a disease happening by a natural manner, not by witchcraft, cannot be taken away by Magitians. *Quæsitor Sprangerus* doth bring an example; when he knew that there was a Counterfeit Magitian among the *Insprugensian* Witches of *Germany*, who seeing his poor neighbour to be most heavily afflicted, as if her bowels were incessantly pierced with swords: I will try, saith he, if thou art troubled with charms, and will cure thee. Then poured melted lead into a round iron thing with a hole in the midst, being full of water, and putting it to the sick woman, and uttering certain words, which it doth please me to conceal, he perceived certain Images in the hardened lead, by which he knew that she was afflicted with charms. This being done, he took the husband of the woman with him, and both beholding the upper post of the door, they found a waxen Image set up in honour of a victory, at whose two sides two Needles did stick, with other dust, grains, and Serpent's bones, all which he cast into the fire: But the woman, when she had given her soul for a pledg to Satan, and the Magitians, to whom she had gone for her health, was recovered. 365.

Ogerius *Terrerius*, a most learned Physitian, when I was at *Tholossa*, hired handsome houses, and scituated in a very good place at *Bursa*, for very little, in the year 1558, because an evill spirit did trouble the Inhabitants of them, being not right owners; which he did no more care for, then *Athenodorus* the Philosopher, who durst dwell in a house forsaken by the *Athenians*, and the Inhabitants, because of an empty spirit: But when he heard that thing which he never believed, that he could not go to the Cellar safely, neither sometimes take rest, having admonished *Lusitanus* a certain Student, to be in the City, who did exhibit hidden things to be seen in the nail of a little boy, he caused that this Student should use his art: But a girle full of knowledge, said, That she saw a woman most exactly adorned with most pretious chains and gold, which did bear a torch in her hand to a certain pillar: and therefore *Lusitanus* answered the Physitian, that he should take care that the ground should be digged in the Cellar at the pillar, that he might find the treasure. The Physitian rejoycing, commanded it to be digged up. But when he thought the treasure was almost found, a whirl-wind arising extinguished the light, and going out of the vent of the Cellar, brake fourteen foot of the battlements of the walls in the neighbouring houses, part whereof fell together into the 366.

porch of the dore, part into the vent of the Cellar ; part upon a woman carrying water, whose water-pot was broken. There was nothing ever after heard of the Spirit. *Lusitanus* the day after, being more surely certified of the whole matter, said that the spirit carried away the treasure, and he wondred because it did hurt the Physitian, who after two dayes related the History to me. These things were done on the fifteenth day of *December*, in the year 1558. the Heaven being fair and clear as it is wont to be in Halcyon dayes. And we at the same time saw thorough the battlements of the next house that were cast down, and the porch broken to the Shop. *Bodin Dæmonomaniæ, Lib.* 3. *cap.* 3.

367. M*Elancthon* doth bring a History very like to this: Ten men were overwhelmed by the ruine of the Tower *Magdeburg* , when they did dig to find treasure ; which Satan had shewed them. *Gregorius Agricola* in his Book *de Spiritibus subterraneis* writeth, that at *Annæberg*, in that ruine, which is called the Town of Roses, there was a spirit in the shape of a Horse that killed twelve men, and made them withdraw from the mine full of Silver, which Magitians found by the help of Satan.

368. I Heard of a certain *Lugdunensian* , in the Temple of the Virgin *Mary*, that there was *Campellanus* of *Lutetia*, who with his companions revealed the treasure of *Arcolius* near *Lutetia* by Magick-Art: but when they thought to have the Chest in which it was hidden, it was carried away with a Whirl-wind, but part of the wall fell upon him, by which he was made lame for the whole term of his life. And when the *Noribergensian* Priest had found the treasure by the help of Satan, and long ago was about to open the box, the house was abolished with a fall.

369. I Heard also from a *Lugdunensian* practitioner in the Law, that he with his companions went in the night, that they might seek out a treasure by uttering Conjurations, and when they began to dig, they heard a voice as it were of a man, which was put on the wheel, most horribly crying to the thieves: so they were turned to flight: but evill spirits in the very same moment pursuing them, slew them even to that house from whence they came, and they entered it with so great a noise that the Host thought it had thundered, and from that time he swore that he would never seek after treasure. *Bodin*.

370. B*Odin* also proves by an example that sorcerers can bewitch mens eyes, and move laughter, and make the spectators astonished concerning *Triscalanus* that Magitian, which said of a certain Curat, all the Parish Priests being present ; See ye that Hypocrite, who feigning to bring a Register, doth bring play-papers !. Then the Curate willing to shew that he brought a Register, he seemed to himself

himself to have play-papers, and whosoever were present, seemed to themselves to see papers, so that the curate cast away his book of account, and went away ashamed. But others coming a little after, gathered up the Register book, being freed from that likenesse of Papers: by which thing it was manifest that Satan did delude men in many things, and also bind fast every ones eyes. For those which were not present at the former action, when the sorcerer cast his delusions before the eyes of those that were present, did see a true book of account, when others on the contrary did perceive but an appearance of papers, &c.

THe *Germanes* being about to search, what Witch had made a horse feeble and decaying, did draw the bowels of another horse to certain houses, and not entring the gates, but a Cellar or Cave under ground, did burn those bowels. Then the Sorceress which had committed that evil, feeling the pain of the Collick all within; She runneth streightway to the houses, where the bowels were burn'd, that she might ask for a burning cole; and her pain did cease. But if the doors were not opened, the houses were darkened, ringed with horrible thunder, and threatned ruine, unlesse those that were within would open the door: which *Sprangerus* writeth, that he observed, and saw in *Germany*. 371.

I Heard from *D. Antonius Lonanius*, the King's general Legate, that there was a Sorcerer at *Ribemont*, who having pronounced certain words, did discover another by a sieve. All the names of those that were suspected were brought, and when the name of that man who was in the fault was brought, the sieve did move uncessantly, and the Magitian accessary to the same fault, came, which being found, the Sorcerer was condemned. *Bodin lib.* 3. *cap.* 4. 372.

I Remember, that D. *Bodin* the King's general Procurator, sometimes related to me, When all his cattel remained in a Village at *Moldena*, that it was told his Wife, that a certain beast must be slain, which here it doth not please me to declare; and he ought to hang it with the feet upward under the threshold of the stable, with pronouncing certain words (which it is not needfull here to insert); this being done, there did none of his cattel perish. *Idem. ibid.* 373.

JOhannes Martinus performing his turn of Ruler of *Laodunum*, declared to me, that when he was to try a Witch by the Authority of S. *Proba*, (for she had tormented a Mason with so great sickness, that his head did hang down almost between his legs, his body being crooked, which evill he did suspect to come to him from the sorceresse) the Judg having regarded it well, he commanded, that word should be brought to the Witch, that she by no other means could save her life, then by healing the Mason. And therefore she commanded a swathing band to be brought home by her daughter; 374.

she calls upon the Devill, casting her countenance on the ground she muttered certain charms before them all, and delivering the swathing band to the Mason, she gave commandment that he should be washed in a bath, and that which was shut in the swathing band, should be put into the Bath with these words: *Get thou gone in the Devills name.* She said that there was this and no other means of recovery. These things being done, the Mason was cured. But yet before those things were seen in the Bath, she being willing to know what was in the swathing band (which she had forbidden to be done) they found three little corns in it: But the Mason while he was in the bath, perceived as it were three great fishes in it, when he came forth of it, although they did seek them very diligently, yet neither the fish, nor the arm was found. The sorceresse was burned alive, and remained without repentance, *Idem. lib.* 3. *cap.* 5.

375. WE read in *horto Antonii de Tarquamedia, lil.* 3. of a certain Magitian, who said to a rustick man, whom he saw bitten by a mad-dogg, That he was one that delivered from harm, that he might not lose his life. And when he prick'd his nose thrice to let forth blood, he was cured.

376. C*arolus Martinus*, Governour of *Laodunum*, being certified, that a poor woman in the valley (that was the name of the *Laodunensian* Suburbs) was bewitched by a Sorceress her Neighbour, and taking pity of her, he threatned death to the Witch, unlesse she took away the disease from her Neighbour. She fearing, promised to heal her; and therefore she came to the beds feet, looked steadfastly on the Earth, joyned her hands, called on the greatest Devil with a loud voice; afterwards renewed her prayers, repeating some unknown words, and delivered a crust of bread to the sick person, which in the same moment began to recover. This being done, the Governour returning home, did appoint that she should be apprehended, and be burned as soon as might be; but she was not seen in those parts from that time. *Idem. ibid.*

377. VVE shall bring a fresh example from an honourable man, President of *Vitriacus Francus*, who was assigned to all the greatest meetings of *Brusis*, in the year, 1577. When we wanted his help, I did earnestly sollicite him, that we might assist each other in the publick burden, lest he should go out of his place before the States were dismissed; he answered, That he had a certain friend who lay sick to death, he was sent for by him, and was made his heir, he thenceforth was sick five or six years, his members failing him, and therefore his father being advertised, that there was a man in *Flanders*, who could cure his son, went hither presently: The Sorcerer unfolded the disease of the son (which he had never seen) to the Father, and sent him away into *Lusitania* to another Magitian (whose name he told him) living in the King's

Court.

Court. The Father bearing this patiently, went into *Lusitania*, where the Magitian said to the Father (before he did onely proffer to speak); Friend, thy son shall be cured in a short time, go into *France*, thou shalt find a certain man named *M. Benedictus*, towards *Noviodunum*, about 20 miles from thy house, (but there are many of the same name) this man shall cure thy son. And therefore the Father wondring that he should undertake so great travail, that he might seek that afar off, which was near, took courage, and went to *M. Benedictus*. But he said to the Father, Thou hast spent very much labour going into *Flanders*, and *Lusitania*, that thy son might be restored, Go, command him to come to me, I am he, that will heal him. The Father answered to these things: Now he hath not gone out of his bed for above these 5 years, and hath not truly the least faculty of moving in him. But at length, with no little trouble, the sick person was brought thither, and he was eased in part, but yet he was not long well. *Idem. ibid.*

JAcobus Sprangerus the Commissioner, to enquire after the crimes of Magitians, by the same argument doth write, that he saw a Bishop in *Germany*, who being very sick, he knew by an old witch, that he was sick by witchcraft; neither was there any other way to recover his health, then that the same witch should perish by enchantment, who had cast the charme upon him. The Bishop wondring, sent with all speed to Rome to the Pope *Nicolaus, V.* that he might get leave to be cured by this meanes. The Pope, which did love him singularly, did grant his request with this small sentence, that of two evils, he should flye the worst. The Letters Patents being brought, the Witch said, *Seeing that it pleaseth the Pope and the Bishop, she would perform it.* So in the middle of the night the Bishop was restored; but the Sorceress which had bewitched him, fell into the same disease from which he was freed. But in the mean time, that Sorceress, which dyed, would never consider, but uncessantly committed her self to Satan, to recover her health. 378.

IN the field of *Poictiers* in *France*, in the year 1571. *Charls* the eleventh King, after dinner commanded, that *Triscalanus* (whom he had pardoned, that he might disclose the partakers of his fault) should be brought to him. He confessed before the King, and a great assembly of his Nobles, the manner by which Sorcerers are conveyed, their dancings, sacrifices offered to Satan, detestable copulations with Devils, having shapes of men and women: Moreover, he added, That dust was taken by many, with which they killed men, cattel, and fruit. Every one admiring at these his sayings, *Caspar Collignius*, Admiral of *France*, (for he by chance was present) said, That a youth was apprehended in the field of *Poictiers*, some moneths before, being accused concerning the death of two Noblemen, he confessed, that he was their servant, and he saw them with dust cast into the houses, and the corn, saying these words; 379.

words: *A curse on that fruit, on that house, on that Region:* And therefore he having gotten this dust, took it, and cast it into the bed where those two Nobles did lye; so both were found dead in the bed, but swelling, and very black. The Judges did discharge the boy. Then *Triscalanus* hearing that, discovered also many things of that kind. But it may be believed, if the King (whose body otherwise had the strongest joynts and complexion) had commanded this Prince of Magitians, and his other followers, to be burned together, that God would grant a longer and more blessed life to him for these Judgments. For the Word of God is alwayes manifest unto him, that he who quitteth a man worthy of death, doth return his deserved punishment on himself; as the Prophet said to King *Achab*, That he, because he had shewed favour to a man that did deserve death, should dye. *Ibid.*

380. IT is manifest unto all men, that the man of *Rochell*, who was wounded to death, of whose health all Chirurgions did despair, was so ordered by the help of a certain Magitian, that he could walk and speak some dayes; indeed Satan, and not any other, did bear him, that he might shew his power to the Magitians. *Ibid.*

381. JOachimus Camerarius doth declare in his book, *de natura Dæmonum*, When by chance a certain Butcher went by a Wood in the night, he heard a noise, and dancings; and therefore having sought the thing diligently, coming, he saw silver cups, which things, (as soon as the Sorcerers and Devils were separated,) presently the Butcher took, and the day after brought them to the Magistrate: so they, whose marks were in the Cups, did accuse others, being summoned to the Court, and were all deservedly punished.

382. THere is another more excellent example of that execution, which was made at *Pictavium*, in the year, 1564. the history of which execution I learned as well from many in the same place, as also from *Salvertus*, President of the people of *Poictiers*, (who was then sent for to hear the Judgment with *Daventonius* the President of *Poictiers*, with other Judges); and all in that region know it. Three men with one woman being Sorcerers, were condemned to be burned alive together, when they were proved guilty of the death of very many men and cattel; dust being brought to them, as they did confesse, by the help of the Devil furnishing them, which they hid under the ground of Sheep-cotts, and the threshold of houses. But they declared, That they were wont to go thrice to the greatest meeting, whither innumerable Magitians came together to a certain cross-way where Feasts are solemnized, which did afford them the use of an Image; there was before them a great black hee-Goat, speaking to those that were present with humane reason, that they should leap all into the circuit of his embracements; and then

every

every one with a burning candle kiss his hinder-parts: This being done, the Goat was consumed with fire, of whose ashes every one took, that therewith they might kill the Ox of an enemy; this man's Sheep; that man's Horse; that they might torment this man with feeblenesse, that man with death. Last of all, the Devil with a terrible voice did thunder out these words; *Revenge your selves, or slay:* So every one did return by the help of the Devil the same way that they came. The President *Salvertus*, a most vertuous man, said moreover, that it did appear from antient acts; for Magitians were condemned for the same cause 100 years before, and by the like confessions; and that it was done in the same place at the same cross. Two of these did repent, and two dyed in their obstinacy.

I Read also a Judgment against the Sorcerers of *Potezana*, which *Adrianus Ferreus* the King's general Vicar imparted to me at *Laodunum*. In it their confession is after this manner; That they near *Lognium* at the *Trenquisanian* prison, certain words being uttered, were carried away with brooms, and there found others furnished with brooms ready at hand, and with them six Devils, whose names are kept. After that they had forsaken God, they being kissed, adored the Devils in humane shape, but yet having very bad countenances; and danced, having them in their hands: afterwards the Devils had to do with the women, but they required the dust to kill cattel: Lastly, it was appointed, that they should meet in the same place eight dayes after, on Monday at the begining of night; and when they had tarried there three hours, they were carried back. 383.

B*Ovinus* the Ruler of *Gulick*, being sent Ambassador to *Biturgium* by name, among the *Blesensians*, affirmed, that there was a Witch burned, he being Judge, whom her daughter accused, because her Mother had brought her to the meeting, and gave her to be instructed by the Devil; She among other wickednesse confessed, that she danced in the circuit of the Goat, and at length she related the several gestures of the multitude at the last time, and in what manner they made use of the dust. This man saith, that he had a child killed by her, another a horse; and he, a tree. But one being found to have done nothing from that time, received many strokes on the soles of the feet, and was derided by all others; She also added, That it did behove them to have fresh powder often. *Bodin. lib. 2. cap. 4.* 384.

A Thing like to this, is that which we read in the Judgment of another Sorceress, who confessed, That she could not rest, unless she did commit some evil daily, at leastwise she should break a little vessel; but when her Mistris caught her breaking her earthen vessel of purpose, then she confessed the matter, and 385.

was

was adjudged to dye, because she said she could by no means rest, unless she had killed a man, or committed a mischievous act.

386. I Remember, saith the same *Bodin*, That *Turnerius* a Learned man, an *Aurelien sian* Counsellour, told me, That there was a speech all abroad, and found out true, that the convention of Witches was kept at the *Cleriacus*, and that Devils declared there, whatsoever was done in divers Nations, because they do reduce the several deeds of men, as it were, into a brief History of all person's actions; and this is the manner of divination which Sorcerers use. But that Sorceress, whom we mentioned, would not stirr from the sentence given, saying, She did prefer death before so great torments of the Devil, from which she could not be quiet even for a moment.

387. BUt this is to be observed in the first place, That there is no meeting, wherein there is no dancing. So the Witches of *Languiana* did sing when they were dancing, *Har, har, Devil, Devil, leap hither, leap thither, play here, play there*; others said, *Sabbath, Sabbath*, (that is) a quiet holy day, having their hands and brooms lifted upwards, that then they might certainly testifie, with how great cheerfulnesse of mind and diligence they did worship and adore the Devil, as also that they might represent the worship which is due to God.

388. THere is a fresh History of Naturall Witchcraft, by a Neapolitane, who doth declare a thing which he tryed in a woman-Witch, who after she had anointed her self naked, swounding, and void of sense fell down, and being returned after three hours space into her body, she related many things from divers Countries, which were afterwards found true.

389. I Heard from the *Turettanian* President, that he saw in *Delphiratus* a Witch which was to be burned alive, therefore she lying down in the fire, saying, *Remain ye at home with my body*, she was taken away in a trance, and because she understood nothing, her Master smote her with very heavy strokes of a rod, and then also that they might see whether she had departed this life or no, the fire overcame the parts which are most sensible, neither did they any further watch her; and therefore lying (esteemed by her Master and Mistris) dead, she was left there: she was found lying in her bed the next morning. Which when her Master admiring, enquired what had happened to her? She crying out, said in her own language; Ah Master! How have you beaten me? Her Master manifesting this to the neighbours, a certain man said, It is a Witch: and therefore her Master did not desist till she acknowledging the thing, did make manifest that she had heard the meeting of

of Magitians in her mind. So moreover, she confessed other offences which she had committed, and she was delivered to the fire. *Bodin. in Dæmonomaniæ, lib. 2. cap. 4.*

JAcobus Sprangerus the Quæstor, who did examine many Witches, doth write that they did confesse, when they seemed to be taken away by the spirit, yet it might seem otherwise in the body. We have had another example in our memory at *Burdeaux*, in the year 1571. when persecution was instituted against the Magitians of *France*. A certain old woman at *Burdeaux* being a Witch, confessed to the Judges, that she was carried with others, every week where a great Hee-Goat was adored, by which author they did deny God, and did promise that they would serve the Devill, every one did kisse his privy parts, and after they had danced each one did receive the dust. Then *D. Belotus*, master of the Bills containing supplications, (when the sorceresse said that she could do nothing, except she was brought out of the Prison) being willing to try the truth of the thing, did command her to be brought forth; and when she had anointed her self being naked, she fell down as if she were dead, and void of sense, afterwards coming to her sense and rising after five hours, she declared many things which were found to be so, as she had said in divers places. A certain Earl of the order of men of arms, did relate this History to me, who doth live yet, and was present at that experience. *Olaus* doth testify that it is frequent in the Northern parts, and that their friends do watch the body of him that is in a trance very diligently, untill with great grief he doth return, and bring with him his ring, letter, or knife, who is absent 300. miles. *Idem. ibid.* 390.

THat judgment of seven Magitians is alike admirable, which I learned at *Nauntes* in the year 1549. Therefore when they promised that they would shew before many, in an hours space, what was done ten miles in Circuit, they presently fell down dead, and did lye void of sense three hours: arising, they did relate whatsoever they had perceived in the whole City of *Nauntes*, and a longer Circuit, having observed places, deeds, and men, all which things were found presently. And therefore all they being accused, and found guilty of many mischievous acts, were condemned to be burned. *Idem.* 391.

BAro of *Razii* (who at *Nauntes* being condemned for his Magicall charms suffered punishment) not onely confessed, that he killed eight children, and deprived others of understanding, and sacrificed his own young son to the Devill, and that in her Mothers womb, that he might gratify Satan as much as it was possible, but also prostrating himself upon his knees in his chamber, did adore Satan appearing in humane shape; and did sacrifice with Incense to him. Satan did promise many admirable things to him; and namely, that he should be great. But at length 392.

seeing himself Captive, and oppressed with the most bitter evils; confessed all things, and suffered the uttermost punishment. *Bodin. lib. 2. cap. 6.*

393. WE read in *Sprangerus*, when he had intelligence of a certain sorceresse, which he condemned to be burned, that she confessed, (how she was a Midwife) that she taking children out of the Mothers Womb, did present them to the Devill by lifting them aloft into the Ayr; afterwards she put a great pin into their heads, so that the bloud might not run out: then carrying them to be buried, going in the night she digged them up, boyled them in a furnace, did eat the flesh, and did keep the fat for her use. By this means she killed fourty children: she was a *Dane* at *Basilea.*

394. CAzereis was a Witch at *Tholossa*, who having brought the blessed bread to the Altar, went away to drown her self, and when she was brought home again; she confessed that she infected the blessed bread with poyson; the bread was cast before Dogs, they dye. She being in bonds, was in a trance more then six hours, void of all feeling; afterwards rising up, cryed out she was wonderfull weary, and sent back the Messengers from many places with certain signes and marks. When she was near her sentence of condemnation, and Judgment was ready to be past upon her, she called upon the Devill, saying, That he promised that there should come such vehement storms and showers that she might not be burned. But for all that she was not defended from the violence of the fire. *Bodinus Dæmonoman. lib. 3. cap. 3.*

395. NOthing (saith the same *Bodinus in lib. 2. cap. 5.*) is so wonderfull and admirable as the Metamorphosing of men into beasts, and to be turned out of the shape of a man into that of a beast. Yet the truth is, that this is practised among Magitians; and both divine and prophane Histories do prove it certainly. In the book of Inquisitions against Magitians, which I have often mentioned; we read of one *Statius* a certain Magitian that he suddenly and oftentimes flew, and escaped out of the *Bernates* field, out of the midst of his enemies (for he had very many) and he could never be slain; but when he was asleep, he left two of his Disciples *Hippo* and *Stadlinus* which were the chief Magitians in all *Germany*, who raised tempests, caused lightning and great storms.

396. THere did arise a controversy in the Parliament of *Dolensi*, and the sentence was published the 18th day of *January* in the year, 1573. about *Ægidius Garnerius, Lugdunensis.* Which Judgment is not fit to be inserted here at the present, when *Aurelius* at *Eligium Giberium* at *Paris* with *Peter Hayanum*, commended to the *French* Presses; only we will set down the chief heads of those Articles that he was accused and convicted of. And first, That this *Garnerius*

[...]erius at *Michaelmas* time at the wood, in the *Chastenyanian* Vines, which are a quarter of a mile from *Dolensis* Town, took a young wench of ten or twelve years old, with his hands, which seemed like to Wolves feet, and tore her to pieces with his teeth, and so devoured the flesh of her thighs and arms, and brought part of her to his Wife. And about a Moneth after, he got another girl in the same manner, and killed her; and being about to eat her, unlesse three men (as he himself confessed) had hindered him. And about fifteen dayes after he strangled a boy of ten years old, in the Vines of *Gredisaniorum*, and did eat the flesh of his legs, thighs, and belly. And lastly, He slew a boy thirteen years of age (being then in the shape of a man, and not of a Wolf) in a Grove of the *Perusan*; and being very hungry (as he of his own accord confessed) if he had not been hindered, would have eaten him also: Therefore for these reasons he was condemned to the flames; The Sentence was put in execution.

THere was another Case agitated at *Vesontion*, made known to, or discovered by *John Boinus* the Inquisitor, in the year of our Lord, 1521. in the Moneth of *December*, the cause was sent into *France*, *Itally*, and *Germany*, which *Vierius*, *lib. 6.* of Witchcraft, chap. 13. relates at large, but I will run over a few heads of it; *Peter Burgottus*, and *Michael Verdunus*, was found guilty, and confessed that they had renounced God and their Faith, and had given themselves to the Devill; Therefore *Michael* brought *Burgot* in that street of the *Carlonian* Castle, where each of them had a Candle of green wax burning, with a dull obscure flame; and so they danced and sacrificed to the Devill. Afterwards they confessed, that anointing themselves, they were transformed into Wolves, running with great celerity and swiftnesse; then again being turned into men, and a while after into Wolves, and in that shape had copulation with she-Wolves, and had the same pleasure with them as they were wont to have with Women; Furthermore it was confessed, that *Burgottus* with seven Wolves feet and teeth, did tear to pieces and cruelly macerate a boy, and had quite devoured him had not some Countreymen driven him away. And that *Verdunus* slew a young maid gathering pease in the Garden, and was driven away by the Lord of *Cunea*. And in the last place, that there were four young lasses devoured by them at a certain place and time, whose age they did relate, and that they could destroy men by casting a certain kind of dust or powder. 397.

IRemember that *D. Bordinus*, the Kings Generall Factour, or Solicitor, did tell me of another example that was sent to him out of *Belgia*, with the whole Judgment, signed by the Judges and Clarks and Notaries; which was concerning a Wolf that was wounded in the hanch or Thigh with a Dart, which afterwards being turned into a Man laid in his bed with the Arrow in him, and being plucked out, he that was wounded acknowledged it, this was 398.

proved at that time, and in that forementioned place, both by his own confession, and by divers other testimonials.

399. JOb *Fincelius* writeth, that at *Padua* there was one man fell mad, and his Wolvish feet being cut off, instantly he appeared a man that was stumped, or had his members cut off, by which example (saith *Bodinus*) the Judgment against Witches is confirmed, and a great company of Witches in the shape of Cats were wont to congregate and gather to the Castle, and there were set four or five men, who were set to watch them all night, and then a great multitude of Cats did invade, and set upon them, one of them was slain, the rest were sore hurt, and wounded, but many Cats being cut and hurt, afterwards turned into women, were found to be sore slash't. But because the thing seems so incredible, the sentence and Jugdment is mute and silent. *Petrus Marmorius* in his book of divinations, saith, that he himself was an eye-witnesse of this transformation of Men into Wolves in *Lubaudia* and *Henry Colonïensis* in his *Vol. de lamiis* of VVitches, affirms it for an undoubted truth, and also *Ulricus Molitor* in his book which he dedicated to *Sigismundus Cæsar*, setting down the disputation that was made before the Emperour, and proves by many reasons, and also by his own experience, this strange Metamorphosing of men into Wolves, and tells of one that was thus transformed at *Constance*, who was accused, convicted, condemned, and confessing it, was executed. This is shewed in many books that are set forth in *Germany*, one of which relates that there was a Christian King who was lately deceased, that oftentimes turned himself into a Wolf, that he might be the Prince and chief of Magitians. And the truth is, this kind of VVitchcraft over-spread all *Greece* and *Asia*, and some of the VVestern countries, as our Merchants say, that there were some that were put in the stocks, and imprisoned, who turned themselves from the shape of men into VVolves. Therefore in the year 1542. Sultan *Solyman*, getting invested in the Empire, there was such a company of VVolves at *Constantinople*, that the Emperour was in arms marching against them with his Prætorian Souldiers, and compelled a hundred and fifty of them to fly, and vanish out of the City, all the people being spectators. *Job Fincelius* in his second book *de Mirabilibus*, and the whole Country agree to this. The *Germans* call these Wolves *werwolf*, the *French*, *Loups garous*; *Picardians*, *Loups warous*, as if thou shouldst say, divers Wolves (for the *French* put G in the room of *W*) the *Greeks* call them λυκανθρώπυς, and μορμολυκίας, the *Latines*, *Versipelles*, as *Plinius* (not *Ovid*) writing of this Metamorphosis. *Pomponatius* and *Theophrastus*, the chiefest Princes of Philosophers in their age, do confirm that certainly there was such a transformation of men into Wolves. *Casper Peucerus*, son in law of *Phillip Melancthon*, writes, that formerly these seemed alwayes but as meer fables and fictions to him; but at last he was forced to believe that which so many Merchants of good account and credit did confirm in *Livonia*, many being accused

cuted, convicted, and confessed, and so were executed, and therefore he sets down the manner which they observe in *Livonia:* for every year about the end of *December*, there was a knavish fellow who did stir up all the Magitians, that they might have a Congregation in such an appointed place, and if they did not appear there, they were corrected by the Devill with an Iron rod, so that the common rout were a great while after their Captain, who marching before, Millions followed to a certain River, and passing over it, they were transformed into Wolves, and would fall upon men and beasts, and brought great detriment to the Country: and twelve dayes after rowing again over the River, they reassumed the figures and shapes of men.

I Have oftentimes visited one *Languetus Burgundus*, a Learned man, negotiating about important affairs with the Duke of *Saxony*, and also with the King of *France* for his Lord and Master: here he told a story not much unlike to this; He said, That having some businesse with an old man in *Livonia*, the thing was known amongst the people, I have about me some letters of a certain *German*, who was a Pensioner of King *Henry* the second, written to the Constable of *France*, by which he certifies the Constable; the which Intelligence was given at *Mosch* in *Livonia*: and furthermore he adds, In those Countreys where *Herodotus* seems to place the *Neurians*, among whom there were those that could change themselves into Wolves, which was a common and usuall thing in *Livonia*; many things which were related by *Herodotus*, seeming incredible, following Ages have found to be true. And the same Author saith, That there were Magitians, that by certain short sentences allayed that tempest in which *Xerxes* had above fourty Ships sunk and cast away: And we read in *Olaus Magnus*, *lib*. 3. *cap*. 18. of the *Lappi* that could sell storms and calms, by unloosing some ropes, which all Marriners know by frequent experience. 400.

WE also read in the History of *John Tritemii*, in the year 1470, of a certain Jew, *Bajanus* by name, the son of *Simeon*, who when he pleased, could transform himself into a Wolf, and vanish out of sight, and made himself ἀόρατον, invisible. 401.

ANd it is a wonderfull thing, and yet methinks 'tis more admirable, that many will not believe it, when people of all Nations, and Historians with one consent acknowledge and confesse it: not onely *Herodotus* hath written of it 2000 and 200 years since, and *Homer* 40. but *Pomponius*, *Mela*, *Solinus*, *Strabo*, *Dionysius*. *Afer*, *M. Varro*, *Virgilius*, *Ovidius*, and sixty other; and so *Virgilius* upon this, 402.

Has herbas, atq; hæc Ponto mihi lecta venena,
Ipse dedit Mœris; *nascuntur plurima Ponto:*
His ego sæpe lupum fieri & se condere sylvis Mœrin.

These

These herbs and poysons cull'd, me *Mæris* gave,
Nor a few such the briny Marshes have;
By this I oft *Mæris* a Wolf have seen,
When in the covert woods h'as hidden been.
And taking these, into a Wolf was chang'd,
Hiding my self, into *Mæris* Woods rang'd.

But *Pliny, lib.* 8. *cap.* 22. wonders, that Authors should agree about this, That men, saith he, should be turned into Wolves, and again return unto their proper shape, we ought to esteem false, or believe all that which we find recorded in fabulous Annals; this he durst not affirm, fearing lest he should be believed; for among the chiefest of Greek Authors he bringeth *Evanthes* upon the stage, who saith, That in *Arcadia*, there was one of the *Antæan* Nation that did swim over a pool, and was transfigured into a Wolf, and after some few years coming to the same pool again, and when he did passe over it again, he received an humane shape. And *Agriopas*, who writ of the Olympionick games, telleth of one *Demænetus Parrhasius*, who tasting of the intrals of a boy that was sacrificed to *Jupiter Lycæus*, was changed into a Wolf, which *M. Varro*, the most learned of all the Greeks and Latines, as *Cicero* testifieth, brings it in for an example, and confirms it for an undoubted truth. *Olaus Magnus* speaking of the Countries of *Pilapiæ*, *Narbonia*, *Fincladia*, *and Angermania*, saith, *These are heathenish Nations, and full of wicked spirits and Conjurers*; And in his History saith, That men are turned into beasts by them: And he that desires more examples, of which there are millions, (which for brevity sake we will omit) let him consult *Olaus*, the *Saxo Grammaticus*, *Fincelius*, and *William Brabantius*; I passe by *Ovid's Metamorphosis*, who intermingled many true things with his fabulous stories; but that which he writes of *Lycaon*, the *Arcadian* King, turned into a Wolf, is not incredible;

Territus ipse fugit, nactusq; silentia ruris
Exululat, frustraq; loqui conatur.

Affrighted he did fly, run, howl, and walk,
But oh alas, in vain he strives to talk!
Obtaining silence in the Country there,
As he was mute or silent every where.

Neither is that fabulous, which *Homer* relates of *Circes* the Witch, and of *Ulysses's* companions being turned into hoggs, when St. *Augustine in Civitate Dei*, brings in the same History, (although wonderful, in his opinion) and he saith, that story of the *Arcadians* on the *Alps* was often in his mind; that many prating talkative women instructed in wicked arts, would give something in their cheese to Travellers, by which incontinently they would be turned into

cattel,

cattel, that they might bear necessary burdens; and then afterwards when they had done their work, come to themselves again, as we have shewed before, &c.

WE read of a like History to this in *William* the Archbishop of *Tyre*; *Sprangerus* the Inquisitor relates the same of a young English Souldier in *Cyprus*, that was turned into an Asse by a Witch; and when he would have swimmed back unto the Ship where his companions were, he was beaten back by clubs, and went back to the Witch, and was by him so used, untill the Asse was seen in the Church to fall down on its knees, and to do those things which could not possibly be performed by any brute beast, or meer animal; then they apprehended the Witch which they suspected to have handled him in that manner, and brought her before the Judges; and after three years was past, he was restored to himself, and she was executed: The same we read in *Ammonius* the peripatetick Philosopher, that commonly there was an Asse ordinarily at the hearing of his Lecture. 403.

NOthing is more frequent and usual in *Ægypt*, as our Merchants report, and *Belonius* in his Observations, printed at *Lutetia*, saith, That there was a Stage-Player, which he himself saw in the Suburbs of *Cayxus*, a Town in *Egypt*, who had a Dialogue with an Ass, and spoke with it, and discoursed with it very familiarly; and he affirmed, that the Ass, as he knew by its signs, gesture and voice, did shew and intimate, that it took wonderfull well whatsoever he spoke to it. And if the Master had commanded the Ass to pick out the beautifullest woman in all the company, and would eye her narrowly in all her parts, and would draw near very boldly and confidently to him, it would make much of him. If the Master had given out, That there should be some barn or granary prepared for his Ass, then it would have shewed a great deal of exultation more then ordinary, and a great many such kind of tricks it played; and many such like things at large declared in *Belonius*. I would speak more of them, but I fear that there will be bounds put to them; and I could not have put them in my creed, had I not been an eye-witness of them amongst the *Cayxian* people. 404.

TO this is added one which *Vincentius* writes of, *in Speculo*, *lib*. 3. *c*. 109. that there were two guests which were Witches, which sometimes were wont to change men into beasts; and when they had turned a young man, a Player, into an Ass, who that he might be in his right wits, did shew great sport unto Travellers; he was bought by a Neighbour with a great price, who said, they would not hold their bargain, nor perform their Covenant, and if he should chance to go to a river, and so escape, therefore the Ass after a few dayes were spent, went unto the next Pool or Lake, and dipping twice or thrice in it, re-assumed its pristine shape. *Peter Damianus*, a man 405.

man to be reckoned amongst the chief of his age, when he was diligently enquired of, of the Master and the Ass, and of the female Witches, he confessed it, and of those that saw the Ass turned into his humane shape, it was related before Pope *Leo* the 7th, and after it was a long while disputed on both sides *pro* and *con*, before that Pope; at last it was concluded on the affirmative part.

406. AND by this means may that also be confirmed which we read in *Lucian* and *Apuleius* Atheisticall men, to be turned into Asses, who said that this happened to the Witches by the *Thessalonian* women, who therefore were enemies to them that they might know for certain whether this was true or no, for both of them were ἀθεόντης atheisticall and accused of the Magicall Arts. Wherefore *Apuleius* turns every stone, and useth by all means and arguments in his Apology that he might wash off that accusation of Witchcraft and Sorcery, wherewith he was defamed, &c. *Bodinus, lib.* 2. *cap.* 6.

407. OF all the deeds that Magitians challenge to themselves, you shall hardly find any more famous then that of causing Thunder, Lightning, Storms, and Tempests, as the Law had it ventilated, and has found it for certain, and therefore in *lib.* 5. *Inquisitorum*, it is recorded, that in the year 1488. in the *Constantian* Diocesse, there were Storms, Hail, Lightning, and Tempests, which hurt the corn for the space of four miles, the Countrey men inveighing against the Magitians, there were two of them apprehended, *Anna de Mindelen* and *Agne*, which were first attached, and when they were examined, they confessed apart, that one day they went into the field with a little water, and although one of them knew not the others mind or Counsell, yet they confessed they digged a little hole, or a little ditch, and that about noon-tide, throwing a little water into the hole or ditch, and stirring the water about, using some certain kind of unknown words, and calling upon the Devill; then this being done, they both went home, and so raised the Storm: Both of them were burned.

408. THE same Author saith that there was Judgment given out by him against a Witch of the *Constantian*-field, which when she saw all the neighbours of her Village to be merry, and dancing at a marriage, and taking it grievously that she was not invited thereto; in the day time she was transported by the Devill to a hill near unto the Village, (the Shepherds seeing her) and because she had not water which she should throw into the ditch that she might stir up the tempest (for she confessed that she observed this ceremony) she made water, and stirring that about in the ditch, she spoke some certain words; by and by the Heavens which now were (as I may say) all Crystalline clear, were muffled with Pitchy, Jet-like clouds, foul and black masks, and a great shore of hail came quickly upon the dancers in the Village, and the VVitch re-

turned into the Village again, they seeing her, did all verily believe that she had raised the tempest, and laid hold on her, and the Shepherds did give in their testimony that they saw her carried through the Ayr: which she being accused of, and convicted, acknowledged it, and was burned.

WE read a memorable History in *Pontanus* 5. *libro*, The *French* of *Suetia*, besieged in the *Neapolitan* Kingdome by the *Spaniards*, when all things were parched with drought and heat, and the *French* in their battell having a great scarcity of fresh water; some Priests being Magitians, did draw about the Crucifix in the Streets in the night time, and with innumerable railings and blasphemies, they went their procession, and threw it into the Sea, afterwards they gave the consecrated host to an Asse, and brought him to the Church-porch, and there buried him alive; then after some Verses, and horrible blasphemies (which is not fit to be mentioned) there came great dashing showers, and made almost a deluge, and so by this means raised the siege, and were freed from the *Spaniards*, there was one in the year 1557. who threw all his Images and pictures into a Salt-peeter pit; and afterwards there was abundance of rain. 409.

ANd oftentimes Witches kill Cattle by sprinkling a certain kind of powder upon the thresholds they go over, not that the powder can work such an effect, which might rather (as one would think) kill the Witches that carries it about them, then those creatures which go over it, especially when the Witches hide it one foot under the ground, but onely the Devill is the helper of it. I have heard of three hundred beasts by this means, which were destroyed in one instant in a Sheepfold of *Biturgia*, Neither onely doth the Devill exercise his power, not onely in raising of Tempests, Hail, Lightning, and about Corn and beasts, but also upon Men, but chiefly upon wicked men, and those VVitches (which were burnt at *Patavius* in the year of our Lord, 1564. which we have mentioned) confessed that in those conventicles in which they were congregated together, they worshipped the Devill in the shape of a Kid, and when they were about to depart the place, they heard a great voice pronounced by the Kid, *Either ye shall be revenged, or else ye shall dye*: and so there were many men and beasts slain by him, leaving no other means of preserving life. 410.

N*Iderius* writeth, that sentence was pronounced by him against one *Stadlinus* of the *Lausanensian* Diocesse, who confessed that seven young Children were killed in the VVombs of the Mothers, and so also brought barrennesse upon all the Cattle that belonged to his family, and being questioned about the matter, gave answer that there was a certain beast, whose name we keep secret, that was laid there by him at the threshold, which being taken away, Barrennesse ceased in his house. 411.

412. WE read in the *Monstreletian* History of a short Witch that was taken by a Priest, who had two Toads that she had Baptized, which she used to Magicall uses, which I should esteem as ridiculous, were there not daily examples that confirmed it; When Sir *John Martin*, put in stead of the Governour of *Laodunensis*, condemned a Witch of *S. Proba* to be burned, who shook off two great Toads which they found in her Coffers. The *Froissardian* History witnesseth that there was one *Curio* with the *Suessionians* who asked Counsell of a Witch that he might be revenged of an enemy who counselled him that he should Baptize a Toad, and give it some brave name, and give it the Sacrament; which he did, and many other things which is not to be expressed here, he confessed. Five Inquisitors after Witches, declare these things amongst others, that examined a Witch, which confessed that she put the consecrated bread in a Napkin which she ought to have swallowed down, and hid in the Cup where she nourished the Toad and put to it the powders which she had given her by the Devill, and so she muttered some few words (which is not fit to be mentioned here) and so sprinked the Sheepfold threshholds over which the Cattle were to passe over the aforesaid powder, therefore she was apprehended, and burned.

413. IN the examination of the *Valerian* Witches in *Sabaudia* which was Printed stood to be sould; we read that casting a certain kind of powder upon Plants, they will quickly wither and dye. I have (saith *Bodinus*) in my power some Judgments that are sent unto me by that worshipfull Gentleman, the Lord of *Pipemontens de barbu Dorcaea* which by a Statute of Parliament 11. of *January*, 1577. one was sentenced to death by the Governour of *S. Christopher*, to *Sanlisium* which decree was confirmed and established, and condemned to be burned, and afterward the Witch confessed that she had killed three men by casting a little powder wrapped in a sheet of Paper, into that place by which they were to journey, and murmuring these words. In the name of God and all Devills, and other Conjuring diabolicall words. Which is not fit to be inserted in this place.

414. NIderus writes, who examined abundance of Witches, that he saw one, who onely by his voice could kill men, and another that did turn up and down, her neighbours Ghost being a horrible spectacle. *Anglus* also writes (of whose History we have formerly spoken) being the Physitian of the Palatinate Princes, that in the yeat 1539. there was an Husbandman of *Ulrichus* that was afflicted with such kind of enchantments, *Neusessurus* by name, thorow whose skin there was an Iron nail strucken, and was so gnawed and tormented in his bowells; and despairing of remedy, strangled himself, and was anatomized, and cut up in the sight of all the Citizens, and there was found in his body a Staff, four Steel knives,

knives, two plates of Iron, and a bottome of hair. And therefore no wonder is it, if the *Thessalonian* Witch at *Pamphila* caused a Womans belly to swell and be tympanized, as if she had been about to bring forth three births, and for the space of eight Moneths she carried about her this burthen. In like sort did that *Martinian* Witch, which killed the *German*, not by poison, as *Tacitus* saith, or by a Cocks Egg, but by the help of the Devill. And also that Witch in the *Constantiensian* Diocesse, that did so puff up a mans body, as though he had the leprosy, and a little after troubled his mind. *Sprangerus* and other Inquisitors took care that she should be burned. The same *Sprangerus* relates, he being the cause of it that there was another burnt on the borders of *Basil*, and *Alsatia*, which confessed that she took grievously a contumely that was offered to her by a good honest man, a Husbandman, when she was asked what mischief she desired to be done unto that Husbandman that did so reproach her, to which question she gave answer, That she would have his face to swell. Not long after the Husbandman was infected with a Leprosy; these things she afterwards confessed to the Judge, that she was not able to do such a thing, but that it was done by the Devill; by which argument we prove that all these things are done by the Devill, who so insinuates and accommodates himself to the wills of men that use him, that whosoever should cure his enemy, should be killed by his sociate or companion.

WE also read in *Sprangerus*'s Story, of one *Plumberus*, a certain Conjurer, who lived at *Lendenburg* in *Germany*, whom the Devill taught to shoot at, and pierce a Crucifix with Darts before *Venus* feasts, by which means using some kind of wicked words, and shooting and darting into the Ayre, he could daily kill and slay three men which he saw and knew, although they were encloystered, and shut up in the narrow circumference of a little Tower, and sometimes did deliberate and consult whether he should destroy them or no. But at last the Countreymen did tear him in pieces, without any Law-like Judgment after he had committed many bloudy murthers: These things were done in the year 1420. *Bodinus Dæmonom. lib.* 2. *cap.* 8. 415.

AT the *Pedemontanians*, one *Caralius* by name, who seemed to be an Hermophrodite, and when this Epicæne entred into other houses, and a while after they did kill men; therefore the Hermophrodite was attached and apprehended, and did discover the conjurations and the conventicles of all the Witches, and many of their diabolical acts, (for there were almost 40 Witches) which did anoint the outward handle of the gates to kill men; this was done, and happened in the year 1536. And the same fell out afterwards 416.

at *Geneva* in the year 1568, where the Plague raged for the space of seven years, of which there dyed many. *Cardan* writes, That he saw a certain Witch at *Patavia*, which quickly kill'd a boy while she only gently touched his back with a rod. *Glauca* being a zealous Witch of *Medea*, and the daughter of *Creon*, King, who married *Jason*, whom afterwards she slew, who sent her a golden Crown on the Marriage-day; and when *Glauca* did set the Crown upon his head, there shined out a flame, by which he instantly was burned, as *Euripedes* writes in *Medea*, φαρμάκων τῶν σῶν ὕπο, he saith, *Non venenis tuis sed pharmacis*, not by thy poisons, but druggs and Medicines.

417. WE have before made mention of a *Biebrane* Witch, which was burnt at *Laodunum*, in the year 1556; This Witch did debilitate and weaken men, and strangely screwed them awry, and destroyed beasts and fruit; but at that very instant when she was burned, all these ceased, as we have had intelligence of the Judge who examined her; besides, the same Judge reported to me, That when the Witch threatned a certain woman, that she should never after give suck, it so happened, that her milk instantly dryed up; and although she bore many children, yet her breasts were dryed up: but the Witch being burned quickly, her breasts abounded with milk; I heard this of a certain Nobleman, that her Aunt did put an obstacle, or did cause her to be barren, and bring forth no children; but when she dyed, she confessed that she might get a place for her children: but after her Aunt dyed, and as soon as the clew of her life was unravell'd, or within a short while after, the Lady was with child, and bore 2. or 3. children after she had been married eleven years. *Bodinus.*

418. VIerus tells a story of a certain Conjurer which he saw in *Germany*, who in the day time, in the sight of the people, ascended, flew upwards towards Heaven; and when his Wife caught him by the feet as he was flying up, she was taken up together with him, and snatching hold on a Maid, snatcht her up too, and they hovered a good while in the Air, the multitude stood wondring at the miracle. A like Example we read in the History of *Hugh Floriacensis*, a *Mantisconensian* Earl, howling with a great voice, *O friends, help me*, was caught up into the Air and carried away, and was never seen after. The same *Vierus* relates, That he saw men snatcht into the Air by devils. And it was required of a certain Magitian in *Germany*, who promised, that he would bring out the Books of *Franciscus* the first, King, out of the Madrid Tower; he was transported through the Ayr out of *Spain* into *France*; but for all this nothing was done, which was much feared, lest that they should rush upon the Captain, and break all the necks of the ruinators. So there was a Jewish Magitian, *Sedechias* by name, who

who (as *John* the *Tritemian* Abbot relates) did ſhoot a man thorough the Ayr, and tore his body, and gathering up his limbs, knit them together again, as did *Simon Magus*, *Nero* being preſent, who did gulph up a load of Hay, with Cart and Horſes, and drivers, in the ſight of all the people.

The End of the Firſt Book.

THE

THE
VVonderfull History
OF
SPECTRALS;
AND
The several Devices and Delusions of *Devils* and *Evil Spirits*.

The Second Book.

Of Oracles, Prophecies, and Predictions of Devils.

1. Telephus, the King of the *Mysons*, who did prohibit and interdict the *Grecians* from descending or going into the lower Countreys, when he obstinately pursued *Ulysses* amongst the Vines; but being hindred, he fell upon the trunk or stump of a Vine; *Achilles* was a great way off, who shot a Dart into the King's left thigh; but Peace being made, and the *Greeks* returning to their own Country, *Telephus* was a long time afflicted with the pain of the wound; and when he could not be cured by any means, when he was in great extremity, he was admonished by *Apollo*'s Oracle, That he should make use of *Achilles* and *Æsculapius* his sons; so he instantaneously sailed to *Argos*, lest he should be denyed of the remedy that was promised him by the Oracle;

Oracle; *Achilles* with *Machaon* and *Podalyrius* took care of his wound, and in a short space, that which the Oracle did predict came to passe.

CRæsus, the King of the *Lydians*, when he had parted with one son, as *Atium*, he had another son that was dumb, and for the cure of it, he left nothing undone, no stone was unturned; and then he sent to enquire of the Oracle at *Delphos*, to whom *Pythia* answered: 2.

> Ἀυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε.
> Μὴ βούλου πολύευκτον ἰὴν ἀνὰ δώματ' ἀκούειν
> Παιδὸς φθεγγομένου. τὸ δέ σοι πολὺ λώϊον ἀμφὶς
> Ἔμμεναι. αὐδήσει γὰρ ἐν ἤματι πρῶτον ἀνόλβῳ.

Thy speechless son, great King, *Crœsus* high race,
Wish not his words to hear, thy long'd-for Grace;
One day thy boon shall thee distresse, when thou
Shalt have with force what thou requestest now.

The event did give credit to the Oracle; for the *Gardi* being taken by *Cyrus*, when a certain Souldier rushed upon the King, his dumb s[illegible]cryed out with a loud voice, when before he never spoke word, ἄνθρωπε μὴ κτεῖνε Κροῖσον. O thou man, kill not *Crœsus*; so that *Crœsus* by his own fault lost his Kingdom, who by the words of his son, saved his life. *Herodotus lib.* 1.

THe *Minyæ* relate or tell the story about *Hesiod's* bones, after this manner; The Plague raging upon Man and Beast, they sent some to consult with the Oracle, who received this answer, That to cease the Plague, there was onely this one remedy; for if they did but carry *Hesiod's* bones out of the *Naupactian* field, into *Orchomenium*, otherwise their malady could not be cured: And again they asked of the Oracle, In what part of the *Naupactian* field that should find them? *Pythia* gave answer, That a Crow would shew them the place. And when they returned back into their Country, and those that were sent enquiring for it not far from the way side, saw a Crow sitting on a stone, and there they digg'd, and found *Hesiod's* bones in the concave of the Monument, with this inscription, *Pausanias in Boeticis*. 3.

ATheniensis, the son of *Catatreus* the *Cretian's* King, when he asked counsel of the Oracle, had this answer given, That the fates had decreed, that his Father should be slain by him; and desiring to shun that fate, of his own accord, together with many other Volunteers, went away into the mouth of *Rhodes*, which is called *Camiros Catatreus*, by the instigation of his onely son, took his journey into *Rhodes*, desirous of bringing his son into *Creet*; It was night time ere he came into the Island, and there was a fight 4.

and

and a contention rise between his Companions and the Inhabitants of the Iland, *Althemenes* coming with his help, unwittingly he slew his father with a Dart; for which cause *Althemenes* being struck with great sorrow, and not being able to bear the *Atlantean* burden of that grief, he did forsake the company of men, and wandred alone thorow desarts and uncouth paths, and he being spent with grief, dyed. *Diodorus, lib.* 5. *cap.* 13.

5. AMphion's house being wholly consumed with the Plague, *Laius* succeeded in the *Thebane* Kingdom; he taking to Wife *Jocasta*, *Creon*'s daughter: and when he wanted children a long while, consulting the Oracle, Whether or no he were to have any children? received this answer, It was not good for him to have children, because if he had, there would proceed from him a son that should kill his father, and by such an unlucky fortune should contaminate his house; therefore *Laius* commanded the Infant that was born, that he should be thrown away, his feet being manacled in iron chains, from whence he was sirnamed *Oedipus*, from the swelling of the wound: The houshold servants when they did not cast forth the Child which they had given to them, they did delivered it to a certain woman-servant, whose name was *Polybia*; and when he came to man's estate, *Laius* appointed and gave order, that they should consult the Oracle about the Infant that was exposed and sent abroad. Also *Oedipus* being certified by whom he was so exposed; and going to *Pythia*, to get intelligence who were his Parents; so when he met with his Father at *Phocidis*, though they did not know one another, *Laius* did very imperiously command *Oedipus* to give him the way. *Oedipus* moved with anger, slew *Laius*, not knowing he was his Father. *Diodorus, lib.* 4. *cap.* 6.

6. PArysadas, the King of the *Bosphorean Cymmerians*, had three sons, *Eumelus*, *Satyrus*, and *Prytamis*, who when their father was deceased, strove and contended for the Kingdom; *Eumelus* by the help of *Ariapharnis* the King of the *Thracians*, slew *Prytamis*; *Satyrus* oppugning the Palace, received a wound in one of the muscles of his arm, and so perished by it; therefore *Eumelus* being possessed of, and invested in the Kingdom for five years space, by a strange accident was slain; for when he returned home to his house out of *Scythia*, he hastened to a certain sacrifice, where there was a Chariot running to the Court, and it was carried upon four wheels, in which there was a Tent or a Pavilion, the horses were affrighted, and so carried him away; When the Chariot-driver could not hold the reins, the King fearing lest he should be cast into ditches, endeavoured to leap out of the Chariot, and his sword being involved and sticking in one of the wheels; he was cut with it, falling cross upon it, and so was slain instantly. It is also reported, that *Satyrus* was warned of the Oracle, that he should have a care of a Mouse, therefore he suffered none of his Subjects to take that name,

name, and stood much in fear of houshold-mice, and field-mice, and gave warning that the boyes should kill the Mice, and stop the holes that they might not enter into the Rooms: At last he ended his life, being wounded in a muscle of his arm. *Eumelus* asking counsel of the Oracle, received answer, That he should have a care of those things that he had carried to his house; therefore he would not rashly enter into his house, unless first his young men had viewed the top and bottom of it; but when he was slain by reason of the Chariot wheel, because of the Tent that was carried in the Chariot, they all thought that the Oracle was fulfilled. *Diodorus Siculus, lib. viges.*

C*Yrus* the King of the *Persians* marching to *Istrum* against the 7.
Massagetes and *Essedonas*, he consulted *Orpheus*'s head in *Lesbo*; and asking the Oracle, of the event of the Wars; had this answer, τὰ ἐμὰ ὦ κῦρε σὰ, i. e. *Similem exitum, ut ego, habebis*, Thou shalt dye the same death that I dyed of; the event gave credit to the Oracle: for *Cyrus* was slain by *Tomyris* the Queen, who cut off his head, as *Orpheus*'s was by the *Thracian Menadians*. *Philostratus testis.*

P*Olycrates* the *Samian* Tyrant, after he had taken the *Rhene* Iland, 8.
and consecrated it to *Apollo*, there was set up gallant Playes at *Delphos*; and also sent to consult *Apollo*'s Oracle, Whether he should call those Playes *Delion*, or *Pythian*? The Oracle answered, They shall be both *Pythion* and *Delian* Playes to thee; intimating, That he should soon dye; and therefore it was made a Proverb.

THere was a great slaughter revealed unto *Julius Cæsar*, by ma- 9.
ny evident and wonderful Prodigies; for a few moneths before that time, when the Husbandman by the *Julian* were brought into the *Capuan* Colony to cast down the old Monuments, to build new Villages; and they did it more accurately, in that some Antiquarians that searched, found some brazen Tables in a Monument, which did give notice to them, that *Capys*, the builder of *Capua*, was buried there; and there was found there that brazen plate, in which was written in Greek this sentence; *when the bones of* Capys *shall be discovered, then shall it come to passe, that one of* Julian-*blood shall be slain by the hands of his Kinsmen.* And presently after *Italy* was punished with great slaughter. *And lest that any should think this thing fabulous and commentitious, the Author of it is* Cornelius Balbus, *one of* Cæsar's *Favourites. Suetonius.*

T*Itus* the Emperour had this of the Oracle, He should dye in 10.
the same manner that *Ulysses* perished and dyed, ἐκ τῆς θαλάττης, by the Sea; *Ulysses* was slain by his son *Telegonus*, by a *Wrayspear*, that is, by a weapon of that fishe's bones, instead of an Arrow; And so *Titus* was kill'd by his brother *Domitian* with the poyson of a Sea-Hare. *Cœlius, lib. 26. cap. 30.*

11. JUstinianus, the *Roman* Emperour, about the year of our Lord, 533, sent one *Mundus*, a Captain, into *Dalmatia*, against the *Ostrogoths*, who inhabited *Salonas*; And when he went out with his son *Mauritius* to behold the Camp, he was slain by the *Goths*; and so fulfilled the Oracle, and freed many from their fear. But there were some who said, That there were some Prophetical Verses pronounced by one of the Sybills, whose opinion was, that *Mundus* was to perish with his issue, where at length *Africk* was to be taken by the *Romans*; But then *Justinian* did restore *Africk* to the same *Vandals*: This Prophecie of *Sybill* did much perplex and affright many men, who did expect, that there would a suddain destruction come upon the whole World: But the event, death, and end of this Captain *Mundus* and his son, did shew, that such like Prophecies were obscure and ambiguous, and how fallacious the Artificers of Magick were. *Aventinus, lib.* 3. *Annal. Bojorum*: *et Johan Magnus, lib.* 10. *cap.* 14.

12. MAnuel Comnenus hoping that the thred of his life should be extended, did put himself into a Monasticall habit, so that he ended both his life and his reign together; who had reigned eight and thirty years, excepting three moneths; to which continuance of the Empire, that old Oracle seemed to allude,

——*Tui prehendet,*
——*te Postrema nominis.* viz.

The last part or syllable of thy name will put
Finis to thy life.

For ηλ, the last syllable of the name of *Manuel*, with the Greeks, doth comprehend or compleat that number. *Nicetas, lib.* 7.

13. XErxes beginning War with the *Grecians*, when he was vanquished and overcome at *Salamina*, he constituted *Mardonius*, that he should prosecute the Warr in his name; But when he little availed and prospered at the *Plateas*, when he fought and flew, his fame began to be mute; *Mardonius* left a great Treasure in the Tent which he had buried in the ground: *Polycrates* the *Theban*, enticed with hope of it, did buy the field; But when he had a long time made scrutiny and search for the Treasure, and yet did not find it, he consulted *Apollo*'s Oracle at *Delphos*, by what means he might find the Treasure? *Apollo* answered him in these words, πάντα λίθον κίνει, *Turn every stone*; And when he did so, it is said, that he found great store of gold. *Erasmus in Chiliadibus.*

After

AFter that twelve Kings had created *Setho* to be King of *Ægypt*, and making a strict covenant between themselves that they should not entrench one upon another, and so by a sure conspiration did rule *Ægypt*: but in the mean while, it was known by the Oracle, that he that should sacrifice or offer in an Iron vessell should only obtain the Egyptian Empire. Not very long after, it came to passe that when by chance, when all the Kings stood in *Vulcans* Temple in the manner of sacrificers, the chief Priest of the Temple, numbring each of them, except *Psammetichus* who stood in the last place, took the Phiall, and offered; and he being compelled by necessity, took off his Helmet, and sacrificed therewith, then he bore his Censer as the rest of the Kings did: the thing being minded, and observed, incontinently they that stood by, remembred the Oracle, and consulting together, they judged *Psammetichus* to be worthy of death. But by chance it happened to be known. The greatest part of the Kingdome being shaken off, the other Kings did relegate and dismisse by their Law, another part of them into the fenny part of *Ægypt*, and that the rest should abstain from that: *Psammetichus* did take very ill that ignominy, and underhand took private counsell how he should revenge that contumely: therefore in the interim it was told by the Oracle out of *Latone*, which was in the *Buti* City, accounted the truest of all those that the Ægyptians had, that he should use the help and aid of the brazen men that should issue out of the Sea, and that they should vindicate *Psammetichus*, and inthrone him in great dignity. Not much time was spent ere that the *Jonians* mixt with the *Carian* viewing all the Sea-cost thereabouts, that they might rob thereabouts, and being driven by Storms and Tempests, did voluntarily steer their course into *Ægypt*: therefore one of the inhabitants seeing them land, and come on shore, affrighted at the uncouthnesse and strangenesse of the thing, being full of fear, related it to *Psammetichus* that the brazen men were come. For the Ægyptians, untill that time, had never seen an harnessed Souldier, then he perceived that the fatall time was come; and quickly he entered in league with the *Jonians*, and with their companions, and got them on his side, for the appointed war with many promises; and *Psammetichus* aided with these helps, quickly destroyed the Kings by whom he was relegated and dismissed, and all the Countrey was yielded to him. *Sabellicus lib.* 4. *Ennead.* 2. *ex Herodoti, lib.* 2. 14.

MAnuel Comnenus Emperour, having a Son born, that he might make his birth-day more famous, did entertain his noblest Citizens (as the custome was) with a sumptuous feast, carrying boughs in their hands, and called his Son *Alexius*, not onely that he might honour him with his Grandfathers name, but for the Oracles sake, who by ambages and doubtfull speeches gave answer that so long the stock of the *Comnenian* family should endure as the name did comprehend the letters *αἷμα, per A. Alexius; per J. Johannes,* 15.

nes; per M. and *A.* *Manuel,* and his son *Alexius,* not obscurely did signify. *Nicetas lib.* 5.

16. THe Countrey of *Bæotia* being spoiled and devastated by the fury, violence, and war of the *Thracians*, they who over-lived the slaughter, went into the innermost concavest den where the Oracle was, That there they should take up their seats, where they should see the white Crows. By and by in *Thessaly* near the *Pagæatican* promontory, when they were objected there to their sights, there were discovered to be white Crowes, which being wet in Wine, the boyes sent out de-albifyed and anointed with brine or plaister. *Cœlius, lib.* 57. *cap.* 11.

17. WHen the *Teucri-Cretensians* sought themselves out new habitations, and asking advice of the Oracle, received this answer, That they should there fix their station, and inhabit where γηγενεῖς, *hoc est, terræ filii eos adorirentur,* where the sons of the Earth should set upon them. They wandring about *Mysia* and *Cilicia*, at last came into *Troy*, where they fell asleep; then a great company of domesticall mice did eat and gnaw the strings of their Bowes and Shields, so that when they awaked and rose up, they could make no more use of their Bowes, therefore they thought that the Mice were the Enemies that were foretold to them by the Oracle; and sate down and lived in that place, and builded the Town *Sminthe*, because the *Cretans* call mice σμινθὰς. *Eustachius, Iliad.*

18. THe *Phrygians* being carried by *Æneas* their Captain into the Laurell field, were not willing to go any further, but listned to the Oracle, that it might shew them some future events, and contingencies, the Oracle told them, That there they were to have their permanent dwellings, where for hunger they should be driven to eat their Tables: Which not very long after their repulse happened, and then they remembred, and made themselves bread-trenchers, which was for their meat, that for want of it they eat; and then there was a cry from one to another, that now they were destroyed, and dead men because of their errour, for there should they have their Mansions and dwellings, where they should eat such kind of Tables for want of meat, which words were received with favour and consent by all them that stood about. It is not very evident where they rejected that answer of the *Trojan*: some think at *Dodonæum*, others in the Tent Cottage of *Ida* in *Erythris*, which *Sybill* did inhabit, a Maid-prophetesse and dweller there. It is also said that the *Trojans* were commanded to sail to the Western Countries untill they were driven into that place where they should be forced to eat their Tables for want of bread. And when that happened they knew that time was come that they should end their wandring, and that they were arrived at the fatall land. *Sabellicus, Lib.* 7. *Æneid.* 1.

The

THe *Lacedemonians* were led into the *Tarentine* Colony by their Captain *Phalanthus*, a *Spartane*; the Oracle at *Delphos* predicted, that when he did observe rain under *Æthra*, then he should be Master or overcomer of the field and City. But when he himself by the clew of his own reason, could not trace out the meaning of the Oracle, neither knew what it meant, nor consulted any interpreter, he made ready his Navy to go into *Italy*; and there when he had overcome the barbarous Nations, and neither could compasse field nor City when it came into his mind, that it was utterly unpossible that that which the Oracle said should be, and began to suspect it, whether it was the voice of God or no, because it could never come to passe that it should rain, when it is a pure Crystalline serene Heaven, which the Greeks call *Æthra*; His Wife very lovingly did comfort him by all means, who did so despond and despair, and sometimes leaning his head upon her knees, and killing flies, her tears for sorrow of heart, and the hard fortune of her husband, trickled down, that her hope was so frustrated. Wherefore opening the sluces and flood-gates of her eyes, she did bedew and wet her Husbands head; then were the knots of the Oracle unloosed, for the name of his Wife was *Æthra*. Therefore in that very night which followed that day, he took the City, and a rich Sea-Town of the *Tarentines*. *Pausanias in Phocicis*. 19.

COdrus, an *Athenian* King, sprung out of *Thrace*, when the whole *Attick* Region was destroyed with the *Peloponnesian* Warr; he advising with the Oracle, had this answer, That they should be Victors, whose Captain perished by a warlike hand; therefore putting off his Kingly regal habit, he was like to a common Souldier, and offered himself to the force of his enemy; and one of the adverse Souldiers struck him with his weapon, and so he voluntarily run upon his own death; and was willing rather to perish himself, then that the *Athenians* should perish. *Cicero in fine lib.* 1. *Tusc. quæst. et lib.* 5. *de finibus*. 20.

WHen *Xerxes* made War with the *Grecians*, the *Lacedemonians* enquiring of the Oracle about the event of the Warr, they received this answer from *Pythia*, That the *Athenians* were to be overcome by the *Persians*, but that the *Spartan* King was to be kill'd in the field. *Mardonius* saith, the *Athenians* being relinquished and left, three hundred of the *Lacedemonians* were slain with their King *Leonidas*. *Herodot. lib.* 8. 21.

THe *Romans* making Warr against *Pyrrhus* the *Epirotes* King, *Paulus Æmilius* received this answer from the Oracle, That he should be the Victor, if he should build an Altar in that place where he saw a man swallowed up in his running. A few dayes after he saw *Valerius Torquatus* swallowed up in the ground; and therefore he built an Altar there, and got the Victory, and sent an 22.

an hundred and sixty Elephants to *Rome*, carrying Towers on their backs. *Plutarchus in Parallelis.*

23. IN the *Cimbrick* Warr *Batabaces* came to *Pessinunte*, being Priest to the Mother of great *Idæa*, he brought the Goddess out of the Temple, to declare Victory to the *Romans*, and of the great glory and credit of the Warr which was to come: And when the Senate was agreed on it, and for Victory sake had determined to go to the Temple of the Goddess of Victory; and when he was comeing forth to make his Oration to the People, that he might declare these things to them, *A. Pompeius*, the Tribune of the people, did hinder *Batabaces*, calling him a deluder, a deceiver, and pluckt him out of his Pulpit with great indignity, when the thing it self spoke for it, and commended his words; and when *Pompeius* returned home with whispering and muttering speeches, such a Feaver bore him company, (as every one knew) that he dyed within seven dayes after. *Plutarchus in Marii vita.*

24. WHen the *Vejentes* in a sharp and long Warr were driven within the City Walls by the *Romans*, and yet the City could not be taken; and the delay did seem no lesse burdensome and intolerable to the besiegers, then to the besieged, the immortal gods by a wonderful miracle did make way for them, that they might accomplish their desired Victory; on a suddain the *Albane* Lake or Gulph not being at all encreased by any showers from Heaven, neither had it any addition from any inundation from earth, did overflow its banks; and for inquisition sake to know the reason of it, Ambassadours were sent to *Apollo*'s Oracle at *Delphos*, to know the reason of it; They received this answer, That the water of that Lake should be diffused thorough the fields; for so even should the *Vejos* be over-run, and brought into subjection by the *Romans*: And before the Legates might proclaim or declare, a Southsayer of the *Vejentians* was taken by a *Roman* Souldier, (for they wanted Interpreters of their own) and he was brought into the Tents, and did prophesie and predict: Therefore the Senate being warned by a double admonition and prediction, almost at the same time did obey the Oracle, and was possessed of the City. *Valerius Maximus, lib.* 1. *cap.*6.

25. VVHen the *Dorienses* did often attempt to take *Elea* against *Augea's* posterity, whose King was then *Eleus*, they were commanded by the Oracle, that when they sailed back again, they should make *Trioculus* Captain; And by chance *Oxylus* met him sprung out of, and begotten of *Æmon* of *Thoas* his son, being a banished man in *Ætholia*, playing in the Sun, unwittingly he kill'd a man; And when he had blinded a Mule of one of his eyes, *Oresphontes* ingeniously conjectured, that the Oracle belonged to *Oxylus*, therefore the Captain being elected, they passed to *Peloponnesus* in a ship; for he conceived, that by a Foot-Army they could not attempt

tempt to break thorough the ſtraits; ſo the *Dorienſes* obeyed, and they preſently got *Elea. Pauſanias, lib.* 5.

THe *Lacedemonians* were alwayes overcome in Warr by the *Tegeans*: they asked advice of the Oracle, How, and by what means they might ſo pleaſe their gods, that they might overcome the *Tegeans*? *Pythia* anſwered, That *Oreſtes* the ſon of *Agamemnon*, his bones were to be brought to *Lacedemon*; and they doubting, and being uncertain of the place in which they were hid; The Oracle anſwered, 26.

Ἔστι τις ἀρκαδίης τεγέη λευρῷ ἐνὶ χώρῳ,
Ἔνθ' ἄνεμοι πνείουσι δύο κρατερῆς ὑπ' ἀνάγκης,
Καὶ τύπος ἀντίτυπος, καὶ πῆμ' ἐπὶ πήμασι κεῖται.
Ἔνθ' ἀγαμεμνονίδην κατέχει φυσίζοος αἶα,
Τὸν σὺ κομησάμενος τεγέης ἐπιτύῤῥοθος ἔσῃ.

To this purpoſe:

There's an Arcadian *liveth in a Cot,*
Where wind is by two bulls together got,
Where type on th' antitype, one dint is ſet
Upon another, where lye bury'd yet
The ſpoyles of Agamemnon: *if that ground*
And Cot thou purchaſe, there they may be found.

When no man could underſtand the Oracle, *Liches*, one of the benefactors of the *Spartanes*, came to *Tegea*, and ſitting down in a Brazier's Shop, wondred at his works. To whom the Smith ſaid, Why doſt thou wonder, O thou ſtranger, (ſaith he) at theſe? thou wouldſt much more wonder, if thou ſhouldſt ſee a Sepulchre which I have found, by digging a Well under ground, in which I ſaw bones ſeven cubits long, which I again buried in the earth. Then *Liches* inſtantly call'd to mind the Oracle within himſelf, and conceived, that thoſe two winds which the Oracle had ſpoken of, were the bellows of the Smith; and that the anvil was an antitype: for he was to ſuffer in rowing back; and that the hammer was a ſign or emblem, which ſtruck the Anvil, of evil, firſt paſſive, becauſe it ſuffers from the hammer; afterwards alſo active, becauſe it was invented for mens deſtruction. And *Liches* ruminating with himſelf, did communicate this thing to the *Lacedemonians*, and feigning an eſcape, returned to the *Tegeans*; and he bought the skeleton, of the Smith, and privily carried the bones to *Lacedemon*: And then it came to paſſe, that the *Lacedemonians* overcame the *Spartanes* in Warr, almoſt at that very ſame time in which *Cyrus* took the Kingdom from *Crœſus. Herodotus, lib.* 1.

In

27. IN the reign of *Tiberius* the Emperour, there was an Oracle given out at *Rome*, in these words;

> *Bis ter trecentis circumvolventibus annis,*
> *Seditio perdet Romanos.*

> Ere thrice three hundred Snakes incircled bee,
> *Rome* by Sedition ruin'd you shall see.

Which they did think came to passe in *Nero's* time, which fell out near that time; the people repeated these words, when part of the City was wickedly burnt by *Nero*; *Nero* to pacifie the people, said, That there was never such words spoken: Which done, the people sung this Sybills verse,

Ultimus Æneadum matrem necat Induperator.

The last of the *Ænea's* Family shall kill his Mother, he being Emperour. Which happened; and whether it was an Oracle from God, or from a prophetick spirit that was amongst the people, or by a guesse that they had from the state that things was then in, I know not; for *Nero* was the last of the *Julian*-Family, which sprung from *Æneas* which ruled. *Xiphilinus, in Nerone.*

28. A Little before the coming of the *Spaniards* into *America*; the King of the Island which, after the name of the Finders, they called *Hispaniolam*; he consulted the Idol of *Zemus*, and religiously underwent a Fast for five dayes together, also much whipping, that he might know what would become of his Kingdom. The Devill answered, That there were bearded, which should be armed men, that should take away the Kingdom by force, and that by one fatal blow, they by their swords should anatomize many bodies, and that they should opprесse the Inhabitants by cruel servitude. The King hearing the words of the Oracle; and that he might appease the wrath of the gods, he epitomized and comprehended in a verse which they call *Arentum*, which he would have to be sung at their Festivals, with solemn ceremonies; therefore many of the Inhabitants when they saw the *Spaniards* first come into the Island, they consulted how they might escape, remembring the Oracle. *Petrus Cieza, tom. 2. rerum Indicarum. cap.* 33.

29. SArdanapalus, an *Assyrian* King, was besieged by *Arbaces* a *Mede*: In the City of *Ninus*, there was an Oracle given to his Ancestors, That *Ninus* could never be taken, unless the Enemy should make a River to the City, which he verily believed could never be taken; and therefore he thought he could bear out the siege, and also expected aid to come to him. When he had held out the siege for the space of two years, by lethargiz'd and idle besiedged persons the River by continual showers did flow to a very great heighth; and when it had deluged a good part of the City, and had cast and thrown

thrown down the Walls for the length of twenty furlongs; The King thinking the time of the Oracle was come to p sse, despaired of remedy; and lest that he should be taken of the enemies, he burnt the Palace: *Arbaces* creeping thorough the ruines of the walls, was made King. *Diodorus, lib.* 2. *cap.* 7.

There was an Oracle given to the Poet *Hesiod*, that he should have a care of the Temple of *Næmean Jupiter*; when therefore he took his flight from *Nemean* at *Peloponnesus*, by chance he came into *Oeneon* of *Locris*, where there was a Temple of *Jupiter Næmean*; and being in that place, unawares he was slain by *Amphiphane* and *Ganetor*, the sons of *Physigeus*, because they believed their Sister was deflowred by him, and that *Stesichorus* was sprung from him by that illegitimate means. *Thucyd. apud Gyrald. Dial.* 2. *hist. Poet.* 30.

Epaminondas the *Thebane* received this from *Apollo's* Oracle at *Delphos*, That he was to have a care of *Pelagus*, which he thought was to be understood of the Sea; wherefore it was his greatest care, lest he should be carried or transported any where by Galleys, or by any other vessel: But the Devil had forewarned him, not that he should avoid the Sea, but a Grove that he was to eschew at *Mantinea*, whose name was *Pelagus*, where he dyed. *Pausanias in Arcadicis & Suidas.* 31.

There was an Oracle also given to *Cambyses*, a *Persian* King, out of the City of *Latona* of *Butus*, that he was to yield himself to the fates in the way to *Ecbatanis*; he understood it of *Ecbatana* of *Media*; but when he was in *Syria*, after the death of *Apis* the *Egyptian* god, he got upon his horse, his sword was naked, wounded the King in the thigh, tormented with fear and grief; and he asked What was the name of the next Town? and when he knew that it was *Ecbatana*, he did acknowledge his errour, and dyed despairing. *Herodotus lib.* 3. 32.

Pythia did prophesie and predict the death of *Philip* King of *Macedonia*, in this manner: 33.

----Taurus adest, & finis adest, ferietq; minister,
Et Græcis pariter,
O utinam fierem Jovis ales in æthere juxta
Thermodoontis aquas, procul ut bella horrida ab alto;
Despicerem; victus flet at hic qui vicit obivit.

A Bull being present, thy end's not absent far,
The servant o're the Greeks shall domineer;
O that I were *Jove*'s Bird eagling on high,
Towring alwayes near to the azure sky,

O're *Thermodonian* waters for to see
Such crimson and such scarlet Tragedie,
Where conquer'd shall bewail with weeping eye,
The Conquerour conquer'd, by the fates shall dye.

This doubtfull speech King *Phillip* interpreted on his side, and thought that it was predicted by the Oracle as though *Perses* were to be sacrificed in the manner of a sacrifice. But the meaning was far otherwise which signifyed quite contrary, to wit, *Phillip* being amongst a great company of men amongst the sacrifices where there ought to be a crowned Bull sacrificed, and therefore he was very glad, and sacrificed joyfully, supposing afterwards to have his tutelar Gods to help him to bring *Asia* under the dominion of *Macedonia*, and when he offered great oblations in honour of the Gods, and his daughter *Cleopatra*, which came of his Wife *Olympias*, was espoused to *Alexander* the King of the *Epirots* his Brother, he commanded that the Marriage should be celebrated in *Ægis* the City of *Macedonia*, and many out of all the parts of *Greece* flocked to that jolly wedding, and magnificent consorts of Musick, and contention in it, and also a great feast made to receive the friends and guests, he in the midst of the ceremonies invested in a white garment, was slain by *Pausaunias* one of the guard, at the *Thermodonian* River near *Chæronea*, where a little while before he had got a famous victory of the *Grecians*: for *Pausaunias* took hainously that he was complained of for ravishing of *Attalas* the Neece of *Olympias* and was often derided of the King for it. *Diodorus lib.* 16. *& Pausaunias in Arcad.*

34. THe same King when he had consulted the *Delphick* Oracle what he might do that he might come and attain to a full and perfect age; *Pythia* commanded him that he should avoid *Quadrigas*, which he understood, was meant a Cart drawn with four horses; which hearing, he gave order that all Carts throughout his whole Kingdome should be removed, and would not go into *Boetia*, which was called *Quadrigas*. At the last he was slain by *Pausaunias*, who carried a Cart and four Horses engraven in the hilt of his Sword. *Valerius Maximus, libro primo. Cicero de fato. Plutarch, in Alexandro.* Others say, that when he encircled and rid about the *Thebane* Marsh, which was called *Currus*, he was slain.

35. *ÆSchylus* the tragick *Athenian* Poet, was told by the Oracle that he should dye by a blow; therefore being a banished man in *Sicilia*, he did eschew roofs lest he should be oppress'd by their ruine, or knock't on the head by their fall: but it hapned that sitting on a stone in the Country, with his head uncovered, and an Eagle flying on high called *Morphos*, (whose sole property it is to break the Sea shell-fish) and being hallucinated and deceaved by the whitenesse of his bald pate, thinking it to be a chalky stone, let the shell-

shell-fish fall upon it, to have the shell-fish broken, and so *Æschylus* perished by that fall and stroak. *Idem. lib. 9. cap. 12.*

DAphidas the Sophister, when he Ironically had consulted the *Delphick* Oracle, whether he might have an Horse upon which he might be carried; The Oracle answered that there might be found one, but that he should be so troubled and vexed by it, that he should dye. A while after he went to *Attalus* the King, whom he had formerly offended, and was apprehended, and so precipitated, and cast down from a stone, was called *Equus. Cicero de fato. Et Valer. Max. lib. 1. de Miraculis.* 36.

VVHen *Dionysius* the Seniour, Tyrant of *Syracusa*, acted a Tragedy to the *Athenians* in their *Bachanalian* feasts, and when he by all their suffrages and voices was declared Victor, one of the Queristers or chanters of the Musicall company, thinking that he should have some great reward if he were the first Messenger that should relate the Victory, sailed in all haste to *Corinth*. And there found a Ship that was to go to *Sicily*, and boarding on it with prosperous winds and gales sailing to his desired Haven, and arriving at *Syracusa*, and then incontinently related the Victory to the Tyrant, and was gratified with great rewards. *Dionysius* was exceeding glad of the news, and offered gratulatory sacrifices to his Gods, and celebrated great feasts, banquettings, and *Bacchanalians*; and when he had invited his friends and familiars indulging and overcharging himself with too much wine, fell into a grievous sicknesse by reason of his too much gulphing of Wine. But when he was told by his Gods that he was to dye, when he had overcome his betters. He taking the Oracle in this sense, to wit, as having reference to the *Carthagenians*, that they were better, stronger, and more warlike men then he. Wherefore having many conflicts, bickerings, & skirmishes with them, if the victory seemed to hang in *æquilibrio, i. e.* eeven ballance, or rather his side was likely to have the *Præstat*, he was wont to make the two Wings of his army to fly away and to be ore-come of their own accord, least he should seem to overcome his betters, but yet for all this *Matchevilian* Policy, he could not escape the sentence which the fates had determined against him. But being an indifferent good Poet, was adjudged by the *Athenian* suffrages to overcome better Poets; therefore the truth of the Oracle being in some measure accomplished, and fulfilled, the term and date of his life ended. *Diodorus, lib.* 15. 37.

ALexander the *Epirot's* King, being called into *Italy* by the *Tarentines*, and by the lots of the *Dodonean* Oracle, he was warned to have a care of *Atherusia*, and the City of *Pandosia*; for there he was to yield himself to the fates, for this cause he sent betime into *Italy*, that he might keep a distance from *Pandosia* a City of *Epirus*, and *Acheron* its River, which the *Thesprotian* bosome received. 38.

received, it flowing out of *Molossis*, standing hellish black jet-like pools and bayes. But no humane providence or foresight could eschew fatal necessity, which for the most part rushes soonest into that which is aimed most to avoid. Oftentimes *Alexander* had overcome the *Brutians* and *Lucans* in battell, and had taken many of their Cities. In the mean time, he had fortified and strengthened three Monuments not far from the *Pandosian* City, which did grieve and molest the borders of the *Lucans* and *Brutians*, and did grievously oppresse the Countrey thereabouts. But continuall showers did so deluge and overflow the fields that lay between, and so the army being parted into three, could not get help from any other. *Alexander*, not being able to get supplies, made two Bulworks or Castles of defence, therefore they environed with their siege, the Captain parting with, and losing a great part of his riches and provision: There were of the *Lucans* exuls and banished men about *Alexander* 200; by this means, they with their party promised that they would bring the King into their power, either alive or dead. Therefore the King daring to adventure, broke through the midst of his enemies with his out-spread waving hands and arms, and killed the Captain of the *Lucans*, fighting with him hand to hand, and gathering together his army into one, he with a full body came to the River, the strength of whose Tide a little before had broke down the bridge, and when he consulted of an escape over it, being not fathomed by him, and his Army being tyred out, and by chance one blab'd forth the name of the River, which was much hated by the King, and so exclaimed and cryed out, Art thou called *Acheron*, which being known, he made a great hæsitation whether or no he should passe over the River: and when he so delayed, one *Sotinus* a servant, gave warning that the *Lucans* did seek places to lye in wait for them, and when the King thought that they were ready to rush upon him, with his naked Sword, he leapt into the River. A Horse on the overthwart bank stood to receive him; which when one of the *Lucans* had wounded him with casting a Dart, and the streaming Tides carryed him down (his Spear sticking fast) towards the enemies Camp dead, and they tearing it to pieces, and cutting it in the midst, one part they sent away, the other was kept for to be mocked, which they a long while battered with stones and darts, and at the last they delivered it to a Woman, that she might keep it to be a ransome to redeem her Husband and children which were captives on the adverse party, and they sent away the bones of the burned body to their enemies at *Metapontus*, from whence they were further sent to *Cleopatra*, and to her sister *Olympias*, the Mother of Great *Alexander*. *Strabo*, *lib.* 6. *Valerius Maximus*, *lib.* 1.

There

THere was an old Oracle came from the Altar of *Jupiter Ammon*, concerning the death of *Annibal* the famous *Carthagenian* Captain. *Lybyssa corpus teget tuum. Lybyssa* shall be thy grave. *Annibal* did suspect *Africa*, and that his buriall should be in *Carthage*, and thought he should end his life there, for there is a fabulous place of *Bythinia*: beside the Sea not far off, there is a little Village called *Lybyssa*, and by chance *Annibal* was banished there; and because he alwayes suspected the mollities, and tendernesse of the King of *Prussia*, and abhorred the *Romans*, therefore he opened seaven subterraneal holes or passages before his house, or out of his Tent, and divers *foramina* or oilet holes made, in which there was many secret conspirators, privately combineing together. And when he received that commandement of *T. Quintius Flaminius* the *Roman* Ambassadour which he had desired and obtained of the King, he attempted a flight through the private holes; but when he fell into the Kingdomes snares, he determined to kill himself. Some report him to wrap his neck in his Cloak, and commanded his servant that he should infix his knee in his posteriours, and twine and twist him hard, untill he should dye. *Livius lib. 8. Decad. 4.* and had poison given him, which he had power to mix and mingle himself, and taking the cup himself, said, We free at last the *Roman* people by this dayes work, when he believed that it was expected there should be a long and a tedious death of that hated old man, and by this means they say *Anniball* perished. *Plutarchus in Flaminio. Pausaunias vero in Arcadicis*; that when he got upon a horse, he of his own accord, wounded his hand, and had not rid far when a Feaver got hold of him by reason of the inflammation of his wound, and that he dyed within three dayes. And so the fatall name of the man whom the *Nicomedienses* called *Lybyssam*, fulfilled the Oracle. 39.

APpius Claudius in a Civil war, in which *Cn. Pompeius* falling out with *Cæsar*, breaking the league, bringing both detriment to himself and to the Common-wealth, desirous to find out the spring and root of that great sedition (for he excelled in strength the *Achaian* Empire) he compelled the chief Governour of the *Delphick Tripos*, to descend into the inmost concave that they might know certain things; consulting with the Oracles, they were almost choaked such a damp and stinking vapour of that divine, or rather diabolical spirit was drawn in by them. Therefore an inspired Virgin by the instinct of the Deity, and with a horrid voice, sung with such quavering sounds of words, uttered the destiny, or Oracle. For it is nothing (saith she) to thee; in this *Romane* war, thou shalt get the Valley of *Eubœa*: but he thinking to be admonished by *Apollo*'s Oracles, lest there should arise any contention or difference about it, departed into that Region and Countrey which is between *Rhamminta*, that noble and renouned part of *Micka* and *Caristum*, bordering upon the *Chalcidick* Sea, lying between, got the name of 40.

Eubœa, where he was spent and consumed of a disease, before the *Pharsalian* combat and fight, and he possessed that burying place which was foretold him by the Devill. *Valerius Max. lib.* 1. *cap.* 8.

41. THe *Antianæan* Oracles gave an Item unto *C. Caligula* that he should have a care of *Cassius*, therefore he gave order that *Cassius Longinus* the Pro-consull of *Asia* being a Lawyer, to be put to death; but before he had satisfied his tyrannicall desires, he was slain by *Cassius Chærea*, not being able to eschew his fate. *Rutilius, in vita Cassii.*

42. MIchael Comnenus *Palæologus* Emperour, grieved with a pain at his heart, and being much troubled and perplexed with the fear of death, he asked those that stood about him, what was the name of that place. When he had heard the name of *Pachonii* and *Allages*, with a great sigh, he said, that there was he to finish his life, and that his death was decreed by the fates, and therefore bitterly accused himself, that before that time he had not blinded and pluck't out the eyes of that honest man *Pachonius*, for that an Oracle was publickly reported to be given out concerning the Emperour, that being deceased *Pachonius* should succeed him in the Kingdome, and being deceived and blinded with the love of ruling he had not hastned to make *Pachonius* unserviceable for the Empire. *Gregoras lib.* 5.

43. THere was a famous City in *Olympos*, whose name was *Libethra*, which Mountain stretched it self forth into *Macedonia*, not far from which City there is *Orpheus*'s Tomb and Monument, and there was formerly an Oracle had from *liberi patres*, to the *Libethrians* out of *Thrace*, that their City should be raced out, and destroyed by a swine, when the Sun first should see *Orpheus*'s bones. And therefore they being so well versed and accustomed to the Oracle, that they never mistrusted any thing, neither did they believe that there was any wild beast endued with such strength that could deface such a City, which relyed no lesse upon their own confidence then it's great strength. But when it pleased the Gods that these things should come to passe, a certain shepheard at noon-tide being weary, laid down beside *Orpheus* his Tomb. And by chance falling asleep, in his dream began to chant and to sing *Orpheus* Verses in a sweet and delectable tone, and by that sweet chanting, those shepheards that were hard by, and those Plowmen that were plowing not far off being much taken with it, left their work, and ran to hear the sweet song of the sleeping shepheard, and there when they joggled and justled one another nearer and nearer to the shepheard, they threw down the Pillar, and that being cast down the Urne was broken up, which done, the Sun saw *Orpheus*'s bones: Therefore in the following night, a great deal of rain came, and the River sides (being one of *Olympus* streams) cast down the walls of

of the *Libethrians*, and o'returned the holy Temples and buildings, and destroyed all the men and beasts which were within the wals. *Pausanias in Bæoticis.*

THe *Siphnian* Ilanders, by reason of their silver and gold-Mines, are very rich, heaping up great Treasures, and yearly did send their tenths to *Apollo* at *Delphos*; they inquired of the Oracle, Whether they were to possess their present enjoyments long, or no? *Pythia* answered; 44.

> 'Αλλ' ὅταν ἐν σίφνῳ πρυτανήϊα λευκὰ γένηται,
> Λευκοφρύς τ' ἀγορὴ, τότε δὴ δεῖ φράδμονος ἀνδρὸς
> Φράσασθαι ξύλινόν τε λόχον, κήρυκά τ' ἐρυθρόν.

> When you a Market-House, and Council-Hall
> Erect all white, beware, a cunning blade
> With woodden Troops, and with red Ensigns shall
> Thy Coasts and Thee with cruelty invade.

The Event confirmed the Oracle; for the *Siphnians* at that time had a Market-place and a Councel-house built of white *Parian* Marble; when the *Samians* instantly came themselves to *Siphnum*, and sending a Ship with their Ambassadours to the City, which was (as all ancient ships used to be) painted red; the Messengers did require ten talents; the *Siphnians* refused: The *Samians* possessed themselves of their fields, and slew many of their City, and took many prisoners, which the *Siphnians* redeemed for a hundred Talents; Then at last (although it was very late) they understood the Oracle, of a woodden Army, and a red Ship of Legates and Ambassadors, *Herodotus*, *lib*. 3.

THere was an ancient Oracle given to the *Messanensians* in *Sicily*, *Carthaginenses urbis suæ lixas futuros*; Which they understood in this sense, that the *Carthagenians* were to be slaves of the City *Messana*, and to be serviceable to them, and by this hope were puffed up with pride; therefore they attempted to oppose themselves against *Hamilcar* the *Carthaginian* Captain; but their City being taken, at the last they understood the equivocall sense of the Oracle; for *Hamilcar* did command the *Carthaginian* Souldiers, like servants, that they should demolish and pull down all their houses, and that they should leave nothing unruinated and not pull'd down, and to burn all, and to spatter the ruines all about; neither was there any delay for his commands, they did ruinate the walls, and o'return the buildings with such violence, that the multitude hasting, and being urgent, in a short time they had finished the work, all the Monuments were presently abolished; and the manner of the place was utterly blotted out, and the ground, where the City formerly stood, did appear so overthrown, 45.

and

and trampled, that scarce any tokens of habitation could be any where discerned, &c. *Diodorus, lib.* 14.

46. THe *Phocenses* being miserably vexed with War by the *Thessalians*, sent to consult the Oracle at *Delphos*, concerning their affairs: and their Ambassadours, received this answer;

Mortalem atq;. Deum jubeo decernere ferro:
Victor uterq;, aliud sed enim mortalis habeto.

The god and man I do command to try
It out by sword, who shall have victory:
They both are conquerors, I do confesse,
But yet the mortal shall the god possesse.

The *Phocenses* being pusled with this dubious Oracle, and not at all understanding the meaning of it, sent out three hundred Scouts, who were all slain even to the last man, with their Captain *Gelo*. This slaughter struck the Camp with a very great terrour. And at last they were come to that height of desperation, that they brought together their Wives, Children, all their goods, and whatsoever they could wrap or wring, as gold, silver, and rich clothes, and amongst the rest, the Ensigns of their gods, and building about them a very great Pile, they left onely thirty men to look to them, with strict charge, that when they were in fight with their enemies, if they saw any thing go cross or against them, they should first slay their wives and children, and then cast all the goods upon the Pile, and then put fire to it; and lastly, that they should either kill one another, or run desperately upon their enemies weapons; from which amongst the Greeks all cruel and immane Councels and Designs were called *Phocica*, or *Phocensian*. Things being thus ordered by the advice and counsel of *Tellias*, an *Elian* Prophet, they draw out against the enemy, and being resolute, rush most desperately in amongst them, and being acted with utter desperation, plyed their hands so furiously, that they obtained the most absolute and signal victory that ever any Age could boast of. Then was the Oracle plain and obvious to every ordinary understanding. For according to their custome in War, the Generals on both sides gave to their Souldiers *tesseræ*, or marks to be known by from the enemy, as we do our Watch-word. And these happened then to fall pat with the answer of *Apollo*: The *Thessalians* giving *Etonia Minerva*; and the *Phocenses* the Founder of their Country, *Phocus*.

47. THe *Lacedemonians* having received the most healthfull and good Laws of *Lycurgus*, after his death being (as we say) prick'd with provender, and not content longer to enjoy their ease and quiet, puft with the conceit of being more noble then the

Arcadians,

Arcadians, they consult *Pythia*, whether they might not attain the possession of that whole Kingdom to themselves entirely? To whom she returned this answer;

> Ἀρκαδίην μ᾽ αἰτεῖς; μέγα μ᾽ αἰτεῖς. οὔτε τοι δώσω.
> Πολλοὶ ἐν ἀρκαδίῃ βαλανηφάγοι ἄνδρες ἔασιν,
> Οἵ σ᾽ ἀποκωλύσουσιν. ἐγὼ δέ τοι οὔτι μεγήρω.
> Δώσω τοι. τεγέην ποσσίκροτον ὀρχήσασθαι,
> Καὶ καλὸν πεδίον σχοίνῳ διαμετρήσασθαι.

> Wouldst thou *Arcadia* have? a pretious boon,
> Yet I will grant many fruit-eaters soon
> *Arcadia* enter shall, ti else it impair;
> And this I grant thee, Thou shalt there a fair
> And plenteous harvest reap their Land about
> All rich, with fetters thou shalt measure out.

When the *Lacedemonians* had received this answer, they declined their assault of the rest of *Arcadia*, and onely set upon the *Tegeates*, taking fetters along with them, to wit, that having an Oracle to that purpose, they might bring the *Tegeates* into captivity, and so make use of their fetters. But having fought them, they themselves were vanquished, and those that came alive into the enemies hand, were fettered with those very ropes they had brought, and put to mow and till the *Tagean* Land, being restrained within the length of their fetters. Those very fetters remained in the Temple of *Minerva Alea* at *Tegea*, within the memory of man, being hung up as a Trophie for that victory. *Herodotus*, *lib.* 1.

CLeomenes, King of the *Spartans*, consulting the Oracle at *Delphos*, had this answer, *Eum Argos esse capturum*; which runs either thus, That he should take *Argos*; or, That *Argos* should take him; or he the *Argians*: Which Oracle understanding in the more favourable sense, he was very confident of taking the City *Argos*: but when he had surrounded some Troops of the *Argi* in a Grove, and there burnt them, asking who was the Deity of that place? and being told it was *Argus*, he complained, the Oracle had deluded him; and then quitted all hope of conquering *Argos*. *Herodotus*, *lib.* 6. 48.

PHilomelus the *Phocensian*, having taken the *Delphick* Oracle, began to compell *Pythia* to tell him something of the future event of the affairs of his Country; At whose imperious carriage the woman being much moved, said unto him, *Sir, you may do what you please.* At which words *Philomelus* very much rejoyced, taking them as a most apt answer to his demands, and the prediction of his future successe; and presently hereupon gave out in writing, That the Gods had licensed him to do what he pleased; and after 49.

the custome calling together the people, in a speech he made to them, expounded the Oracle, exhorting them to be of good courage for the future; and after this wholly bent his resolution and endeavours for military designs. There happened also a Prodigy in the Temple of *Apollo*, in this manner; An Eagle hovering over the roof, cast her self down to the very ground, and followed some Doves that were carried into the Temple, preying upon them at the very Altar; which those that pretended skill in matters of that nature, expounded, an undoubted token of the good successe of *Philomelus* and the *Phocensians* in the *Delphic* Warr; which lasted nine years dubious, but at last terminated with the destruction of the *Phocenses*. *Diodor. lib.* 16.

50. CRœsus demanding of the Oracle at *Delphos*, Whether he should reign long, or no? received this answer from *Pythia*;

> Ἀλλ' ὅταν ἡμίονος βασιλεὺς Μήδοισι γένηται.
> Καὶ τότε Λυδὲ ποδαβρὲ πολυψηφῖδα παρ' ἕρμον
> Φεύγειν, μήδε μένειν, μηδ' αἰδεῖσθαι κακὸς εἶναι.

Whenso'ere a mungril Mule shall have the Crown,
Wanton well fed, shall frisk it up and down
With's tender hoofs; then fly and make no stay
To ask what is the news; away, away.

Cræsus concluding with himself that there would never any Mule reign over the *Medes* instead of a Man, thence infer'd that his rule should be perpetuall: not understanding that by a Mule, was understood *Cyrus*; because he was descended of two severall Nations: his Mother *Mandane* being of a better extract then his father *Cambyses*. For she was a *Mede*, and *Astyages* the King his daughter; and he but a *Persian* when they were subject to the *Medes*. *Herodotus lib.* 1.

51. ARcesilaus being driven from his Kingdome with his Mother *Pheretima*, being at *Samos*; sollicited all persons he could meet with in hope to regain his Country; and having got together a very considerable army, he sent to *Delphos* to consult the Oracle there about his return into his own Kingdome: to whom *Pythia* returned this answer. During the time of four *Battus*'s, and as many *Arcesilaus*'s, to wit, eight Generations of men *Apollo*, hath granted thee to reign; and further dehorts thee to endeavour. And likewise perswades thee when thou art in thy own seat, to remain in peace; But if thou findest a furnace full of Pitchers or pots, be sure thou boil them not, but fling them out; and if thou dost fire the Furnace, take heed of entring a place that is compassed with water, for if thou dost, thou shalt perish, and the Bull do what he can. *Arcesilaus* taking those forces he had gathered in *Samos*, returned to *Cyrene*, and having recovered his Kingdome, and some-

what setled his affairs, not minding the Oracle, he called his adversaries to Judgment, and those that he could lay hold on, he sent to *Cyprus* to be executed; whom the *Cnidians* when they were brought into their Countrey rescued, and sent them to *Thera*. Some that had privately conveyed themselves into a strong Tower-building combustible matter round, he burnt the Tower and all. When he had done, he began to remember this was that the Oracle had forbidden him, and went out of the City *Cyrene* fearing the death predicted, for he conceived *Cyrene* to be that circumfluous place he was warned to avoid; and betook himself to the King of *Barcæans* called *Alazeris* whose Neece he had married, where some as well *Barcæans* as *Cyrenean* Exuls espying him walking in the *forum* set upon him, and divided both his and his Cosen *Alazeris* heads from their bodies. *Herodotus lib.* 4.

NEro *Cæsar* being warned by some Mathematicians that the ruine of his Empire was portended by the Stars, but some of them differ'd in opinion in one thing, and some in another, at last being sick, he sent to *Delphos* to be resolved what should be the fate of his state; and received in answer this, That he should beware of the 73. year. Which when he heard, being an inconsiderate man, and scarce above thirty; he so wholly gave himself up to security, that he feared nothing, concluding that the Oracle had promised him a peaceable reign during his whole life, and that he could not dye before the appointed year set down by the Oracle, insomuch that he arived to that height of insolence, vaine conceit, that having lost some precious jewells in a tempest; he was confident the fishes would export them to land for him, as they were in duty bound, in his conceit: With these fond extravagancies was he elevated, even till on a sudden he was left destitute by all his friends and subjects, and forced to a most ignominous end, so well did *Apollo's* Counsell steed him. But least this father of lies should seem to deliver any untruth, the night before his death he made *Nero* hear a voice, cursing the name of *Nero*, and extolling that of *Galba*, that so he might understand it was by the will and institution of the Oracle that he fell; for *Galba* succeeded him for the space of seventy three years. *Petrarcha ex Suetonio.* 52.

XErxes the Son of *Darius*, having dig'd up an old Monument of *Belus*, found an Urne of Glasse, in which a dead Corps lay in Oyl, but the Urne was not full, but empty a hands breadth from the hips of the body, near which there stood a little Pillar or column, on which was contained written, that it should go ill with him that opened the Sepulchre, and did not fill the Urne: which when *Xerxes* had read, he was taken with much dread and horrour, and commands presently Oyl to be powred into it, with which it was not full, he therefore commands again more Oyl to be bestowed upon it, and found that the Urne was nothing fuller, than before; yet he continues seeking to fill it, till he found that all 53.

his labour was in vain, and then the Monument being shut, he departs in great grief and sorrow, he had fifty myriads of men in an army designed against the *Greeks*, but returning, he miserably ended his life, being kill'd by night in the streets by the hands of his own son. *Ælianus ex Herodoti, lib.* 3.

54. SYlvester the second, formerly called *Gilbertus*, a *French*-man (as they say) by evill arts obtained the Popedome. When he was a young man, he was a Monk in a Monastery of *Florence* scituated in the *Aurelian* Diocesse, but leaving the Monastery, the Devill followed him, to whom he wholly surrendred himself; he came to *Hispalis* a City of *Spain* to study, being very desirous of learning; in which he was so great a proficient, that in a short time, of a Scholler he became chief Master. *Martinius* testifies that *Robert*, King of *France*, and *Lotharius*, a man famous by Nobility and learning who was afterwards created Arch-Bishop of *Senosenses* were his Schollers; *Gilbertus* therefore, provoked by ambition and diabolicall desire of governing, first by largenesse and gifts, he obtained the Arch-Bishoprick of *Rhemes*, then of *Ravenna*, and lastly the Popedome it self, the Devill helping his endeavours herein, but upon this condition; That after his death he should be wholly his, by whose assistance he had got so great dignity; he moved the Devill to tell him how long he should continue Pope; the Enemy of mankind answering (as he is wont) ambiguously, If thou shalt not come near *Jerusalem*, thou shalt live long. When therefore in the fourth year and first Moneth of his Popedome the tenth day, he had sacrificed in the great Church of the Holy Crosse at *Rome*, he knew that by his fate he was to dye forthwith: he therefore repented and acknowledged his wickednesse before the people, and renouncing all ambition and diabolicall fraud, he exhorted all to a good and pious life.

55. WHen the *Boetians* wasted the Sea-coasts of *Attica*, and the *Athenians* were about their expedition against *Ægrina*, there comes an Oracle from *Delphos* that the *Æginetians* could not be hurt for thirty years; in the thirtieth year when the *Æginetians* had dedicated a Temple to *Æacus* that things might succeed with them, they began their war with them; but as they made violent war against them, so they received many losses and brought great detriment to themselves, and at the last were in great extremity when the *Athenians* heard of this Oracle, they likewise dedicated a Temple to *Æacus*, which is now to be seen in their Market-place, but they thought they were not to forbear war for thirty years, which time they heard to be fatall, but that if they forbore war they should receive many wrongs from the *Æginetians*. *Herodotus lib.* 5.

THe Wisedome of the *Persian* Magies and their skill in divination is kept in memory by many Monuments, who as they foretold many things, so they predicted by many secret signes the cruelty that *Artaxerxes Ochus* afterwards exercised against those he subdued, and the miserable slaughter that ensued, for when *Ochus* subdued the Government of the *Persians*, one of them advised a certain Magitian, one of the Eunuchs to observe (the Table being covered) upon what meat (amongst all that the Table was furnished with) the King should first lay his hands, who intentively marking *Ochus* with both his hands stretched out, with his right hand he hastily took to him a knife, and with the other the biggest loaf upon the Table, which with flesh upon the board he carved, and ate heartily and chearfully, these two Prophets hereupon concluded, that there would ensue during his reign, fruits of the Earth in great plenty, and a seasonable time to gather them, but frequent slaughters. *Elianus lib. 2. et Diodor. lib. 17. Bibliothecæ.* 56.

AMongst the *Pedasensians* which live above *Halicarnassus*, it is reported that as often as any adverse fortune is ready to seize upon the *Amphiensians* (who live near that City) a huge beard suddenly groweth upon the chin of their chief Priest of *Minerva* the Goddesse, which happened twice amongst them. *Herodotus, lib.* 8. 57.

BEleses a *Chaldean*, exhorted *Arbares* General of the *Medes*, to invade the Kingdome of the *Babilonians*, promising to him certain victory, which after two years, and much losse by slaughter given and received on both sides, undermining the City of *Ninus* King of *Sardinapalus*, he desperately burned the Kings Pallace, and obtained it. *Diodorus, lib. 2. cap. 7.* 58.

THales the *Milesian*, perceiving that the next year would be a very plentiful season for oyl, (by the rising of the seven Stars,) bargained afore-hand with his customers for all that years oyls at a greater rate, than otherwise, by reason of the great plenty, he could have sold them for. And likewise foreseeing the next year there would be a great scarcity, he aforehand bought up many mens oyls at a cheap rate; and the year following sold them very dear, and thereby became rich. *Fulgos. lib. 8. cap. 11. and others.* Pliny *ascribes this piece of Policy to* Democritus, *and sayes, That* Sextius *a Roman used the very same cunning at Athens.* This man commanded his body, when he was dead, should be buried in a very obscure place of the *Milesian* fields, foreseeing that there should be a *forum* or common Mart erected there by the *Romans. Plutarchus in Solone.* 59.

60. AT *Mnesarchis* the common Cryer *Bœotus* was told by the *Chaldæans*, that his son should be victor in Contentions. Wherefore he would have had his son become a Fencer. But afterwards he set to write Tragedies, and therein was indeed the victor of all others. *Gellius, lib.* 15. *cap.* 20. who relates it out of *Theopompus*.

61. THe Birth-day of the Emperour *Augustus* fortuned to fall on that very time that *Cataline*'s Cause of his Conjuration was a pleading in Court. And his Father *Octavius* staying a little longer than ordinary, excused himself, for that his Wife was newly brought to bed. *P. Nigidius*, then present, looking his birth-hour, is said to affirm, *That then was born the Lord of the whole World.* He being at *Apollonia*, went with *Agrippa* to *Theogenes* his Chamber; But when *Theogenes* had predicted most high things, as he thought, of *Agrippa*'s birth-day, betwixt fear and shame, lest his destiny should prove inferiour, could hardly be perswaded to tell his Nativity. And when he declared it, *Theogenes* is said to have danced about with joy, and to have worshipped him; which somewhat animated *Augustus*; so that he afterwards published his destiny, and stamped a Coyn, with the sign of *Capricorn*, in which he was born. *Sabellicus, lib.* 8. *Ennead.* 6. *ex Suetonio.*

62. WHen *Livia* bore *Tiberius*, *Scribonius* the Mathematitian promised great matters; yea, and that he should reign one time or other; but without a regal diadem: For then you must understand, the power of *Cæsars* was altogether unknown and unheard of amongst them. *Suetonius.*

63. T*Iberius Cæsar*, that he might learn the Art of the *Chaldeans* had a teacher, one *Thrasyllus*. As often as he consulted about these kind of matters, he went into a private and out-house, suffering no one to be privy to his business, but one free-man onely. He was altogether unlearned, but of a robustious strong body, and had gone before him through roughs and craggs (for the house stood upon a rock); and this *Thrasyllus* his Art, *Tiberius* was resolved to try. For as he returned, if he suspected him of any fraud, he had resolved to precipitate him down a rock in his return, that there might no one remain privy to this his levity. After he had most exquisitely told *Tiberius* how he should be Emperour, and many other future events, he askt him, If he could calculate his own birth-day? He answered, Yes; and looking into his destiny, the more he look'd, the more he quak'd and trembled, and at last cryed out, That some eminent and imminent danger attended him. When *Cæsar* saw this, he ran to him, embraced him, and told him what his danger was; promising him, for that he knew it, he should be safe of it. On a time *Tiberius* as he was walking on the Sea shore with him

him in much perplexity of mind, *Thrasyllus* advised him to be of good comfort, and hope better things; but when he grew so dejected, that he was almost ready to cast himself into the Sea, being in great fear of his father in law *Augustus*, *Thrasyllus* espying a Ship come sailing towards them, affirmed to him very confidently, That that very Ship brought him good tydings. The ship being put into the Haven, he received Letters from *Augustus* and *Livia*, whereby he was recalled to *Rome*, according to his hearts desire. *Dion in Augusto*.

64. C*Laudius* the Emperour, a little before his death creating Consuls, predicted to them the moneth wherein he should dye; and having assured them of the very utmost limit of his time, in his last counsel he did obtest, that his sons should live brotherly and lovingly, commending them to the Senate, and professed it again and again to them that were present,(and who were very sorry,desiring the contrary) that he should dye as he had told them. *Suetonius*.

65. N*Ero* being born early in the morning before Sun-rising, a certain Astrologer looking into the course of the Stars, said, That he should reign at *Rome*, but should kill his own Mother, which when *Agrippina* his Mother heard, she said, *Let him kill me, so he may be Emperour*. The event declares, that the Astrologer predicted truth. *Xiphilinus in Nerone*.

66. A*Scletarion*, a Mathematician, being brought to *Domitian* the Emperour, because he was so bold as to predict somewhat concerning his end; when he did not deny but he had reported those things which by his Art he foresaw: *Domitius* growing very angry, commanded him to tell him what his own end should be; and he told him, To be torn to pieces by dogs, and that very shortly. Whereupon he presently commanded him to execution, and that body his should be burnt to ashes, and that the ashes should be buried, to try the truth, or rather to disprove the falshood of his assertions. But Fate would not be altered; for when the pile and all was prepared, an exceeding showr of rain came so violently, that all the executioners and company left the dead body by the pile; and, that while, the dogs came and tore it. Whilest he was at Supper, *Latinus* his Jester telling him this amongst the rest, of that dayes fables and conceits; he was so enraged, as if from this time he had been past hope of life, and lay obnoxious to all the strokes of malevolent fortune. *Sabellicus ex Suetonio*.

67. DOmitian the Emperour, superstitiously given to Mathematical Predictions, and thereby being informed of the time of his death the day before he was killed, having fruit brought him as a Present, he commanded them to be set by, and kept till the next day; and saith, If I may, I will make use of them. And then then turning to them who were next to him, he saith; The Moon to morrow being in *Aquarius* will look red and bloody, which demonstrates some horrid wickedness, as all men throughout the World expect. He being advised by Mathematicians, to take heed of the fifth hour of that day, was solicitous to take their Judgment, What great mischance would come by reason thereof, who said, That it portended great mutation in the World. He therefore when that day came, sitting idly, and scratching a little Wart on his forehead, he broke it, so that some blood ran down his face; which seeing, he said, God grant I have no greater hurt then this. And enquiring what a clock it was? it was answered purposely, That it was the sixth hour; though it was the fifth hour, which he so much feared; whereupon thinking all danger past, he joyfully riseth, intending to refresh his body: but instantly his Chamberlain *Parthenius* came to him, telling, he was to speak with one in his bed-Chamber upon an important business; whither coming, he received from him and his confederates seven wounds, whereof he dyed, in the fourty sixth year of his age, and fifteenth year of his reign. *Sabellicus, lib.* 4. *Ennead.* 7.

68. HAdrian the Emperour was not onely excellent in other Arts, but also in Astronomy, which *Marius Max.* doth so far declare, that he knew all things concerning himself; insomuch, that he foreshewed his Acts which he should perform every day, even to the last hour of his life. It is manifest, that he told *Verus*, whom he adopted, That the Fates shew to terrene creatures what shall be done, beyond which nothing can proceed here: He wrote to that very year, yea and the moneth of that year in which he departed, and shewed, that he could not out-live that moneth. *Fulgosus, lib.* 8. *cap.* 11.

69. SEptimus Severus Pertinax is said to have been a most skilfull Mathematician: When his wife *Martia*, the Mother of *Bassianus* was dead, he calculated the Nativities of all about him, and finding that *Julia*, though not nobly descended, yet by the Planet under which she was born, it was signified, that she should be Empresse, he took her to wife, who was the Mother of *Greta Valeteranus*. The same man travailing towards *Brittanie*, told, That he should not thence return, and that in the roof of the Palace, in which he used to sit in Judgment; he left his predictions in writing, so that all men might see them wholly, except that part of them which treated of the hour of his birth. *Xiphilinus Dionis Nicæi abbreviator, in Severo.*

A Certain *Ægyptian* from the *Mendosian* coast, comming to *Constantinople*, went into an Inne, the hostesse whereof was a skilfull Midwife, who assoon as she had drawn some Wine for her guest, tells him with an extended loud voice, that a friend of hers now in labour of her third child was in great danger unlesse she had speedy help, whereupon she suddenly left the *Ægyptian*, went and helped the woman from the misery of her travell or labour, and returns to her guest, who being angry for her absence, she relateth the cause of her stay. He exactly observed the time and hour of the day; Go, said the Midwife, and tell the Woman in childbed that she hath brought forth one that shall be able to do more then the Emperour; which said, she carouseth a whole bowl of Wine, and told what the Infant's name should be, and accordingly afterwards he was named *Ablabius*: who had such excesse of fortune, that in the time of *Constantine* the Great, he was made *Prætor*, by which office he could do more then the Emperour. *Eunapius, in vita Ædosii.* 70.

TWo *Jews*, Astrologers and Magitians, promised *Zira* Prince of the *Arabians*, Empire and long life, if he would demolish the Christian Temples and Images of Saints, which he put in execution: but before a whole year came about, he died, and his Son intended to punish the Impostors, but they fly into *Isauria* (where *Leo*, who after *Theodosius* the third Emperour was cast down, was called *Isaurus*) they find a boy of mean birth, but endewed with a most excellent and towardly wit and genius; they tell him that he should be Emperour, and that so confidently, that they swore by many Oaths, that the event should answer their predictions, if he would but do what they desired; and he promised to do what ever they prescribed. Afterwards *Leo* obtains the Empire; in the ninth year after, they require the performance of his promise and seek nothing but that he will abolish the pictures of Christ and his Mother. The Emperour in observance of his promise puts down all Images, and heavily punished all that worshipped or kept them. *Cuspinianus Zonara.* 71.

SImon Prince of the *Bulgarians*, led his Army against the *Crabats*, and fighting them in narrow places betwixt Mountains, lost all his Army, a certain man named *John*, a Magitian and Astronomer comes to *Lucapenus* the *Roman* Emperour, and adviseth him that he should send some body who might cut off the head or top of a Pillar which was placed over the Arch made in the remembrance of the Victory of *Xerolophus*, and over against the Sun-setting, promising that thereupon *Simeon*, (to whom it was fatall) should presently perish, and in the same hour the head of the statue was cut off (as it was afterwards found by diligent inquisition made) that *Simeon* died by the grief or sicknesse of his heart. *Cedrenus.* 72.

73. **G**uido *Maltraversus*, Earl of *Patavia*, and Knight of *Lucius*, had a Son called *Nicholas* by *Constantia* the daughter of *Obicius Marciones* an *Estensian*, whom *Jambonus Andreas*, as well a Magitian as an Astrologian, did predict a pernicious Citizen to his countrey, and moved his Father if possibly he could to dis-inherit him. *Guido* dyes, whereby *Nicholas* becomes powerfull in Riches and credit, conspires with *Canes Scaligerus*, the destruction of his Countrey: whereupon is raised a most bloudy war, in which as it is reported, an hundred thousand men and upwards were slain. So the event proved the prophecy of *Jambonus* true. *Bernhardus Scardoneus Blandus*, *lib.* 8. *Decad.* 2.

74. **T**He *French* men having to their Generall *Guido Appius*, and fighting against *Martinus*, besieged the Town of *Livius*, at that time when the *Sicilians* celebrated the *French Vespers*. *Guido Bonatus*, Prince of the *Forolivensian* Astronomers, and without doubt a Magitian also, foretold the Earl of *Mount-ferrat*, that the day before the Calends of *May*, he should make a sally contrary to the expectation of all men, whereby he should obtain most assuredly victory over his enemies, but that he should receive a wound in his hip; and being a skillfull Physitian and Surgion, he took with him Ovalls, Glisters, and necessary things with him to bind up his wound, when he sallied out against the Enemy; nor was the event contrary to this presage, for the *French* were overthrown. *Platina in Martino.* 4. *Blandus lib.* 8. *Decad.* 2.

75. **A**Ntiochus *Tibertus* excellent in Chiromancy, Piromancy, and Physiognomy at *Cresena*, foretold to *Guidon* a servant, whose sirname was *Guerra*, that upon suspition of infidelity, he should be killed by his intimate friend; To *Pandulph* the Tyrant he also told that he should be banished to *Malatesta* in *Armenia*, should in extream poverty dye a banished man; and not long after *Pandulphus* killed *Guidon*, for that he was jealous of his fidelity; and commits *Antiochus* himself to Prison, that he might try the event of his presages. *Antiochus* so far prevailed with the daughter of the Jaylour that he obtained of her a rope, by which he was let down out of the Prison into a Ditch, but being by the noise of his shackles discovered, he was taken as he was flying away, and brought back heavily beaten for his escape, and he and the maid both secured. At length *Pandulphus*, a banished man, poor and forsaken of all men, died in a poor Inne. So many things were portended to befall *Tiberius* himself, which notwithstanding his warning, he could by no means avoid. *Jovius, in Elogiis.*

76. **P**Etrus *Leonius* of *Spoleto*, a famous Physician who first opened a dore to the learned Art of Physick publishing *Galen's* most studious labours therein, he was a most dexterous Astronomer and Magitian, and therefore knowing that his sudden death was portended

tended to him by the danger of water to avoid frequent Navigations, he departed from *Petavius* and the *Venetians* to *Umbra* and *Spoleto*; Shortly after being invited to the company of *Lawrence* a Physitian, he by the fallacious Art of Astronomy predicted to him recovery of his health and present deliverance from a sicknesse, under which he grievously laboured, which made him neglect all means to obtain his former health by rejecting *Lazarus Placentinus* an illustrious Physitian, who sent to him by *Lewis Sfortia*, brought Physick to him, when it was too late by reason of his neglect. Wherefore *Antiochus* blamed and hated of all men after the death of *Lawrence*, whether by his own desperate action, or by the violence of *Peter* the Son of this *Lawrence* it is uncertain, he was precipitately drowned in a stinking ditch belonging to a Town near adjacent. *Jov. in Elogiis.*

Bartholomæus Cocles, a *Bononian*. Scholler to *Antiochus*, and a most exquisite Palmist and Physiognomist, warn'd *Goricus* the Astrologer, that he should beware, lest he suffered most violent tortures when he was at *Leucas*. But he not minding his advice in his Ephemerides that a little after he made, predicted, that *Joannes Bentovolus* should be thrust both out of his Country and Government, for which the Tyrant caus'd him to be five times tossed in a cord; And so he received the reward of his Art. This same *Cocles* told one *Coponus*, that he would very shortly commit a most horrid murder; and also told *Hermes* the King's son, That he should be banished and kill'd in fight. *Hermes* therefore commands *Coponus* to kill *Cocles* his evil Prophet. *Cocles* foresaw his danger of death by his art, and therefore wore a private helmet to defend himself, and alwayes carried a great two-handed sword. But *Coponus* in the habit of a Porter (whilest he was earnest in unlocking his door, which *Coponus* had before prevented, by putting a little wire into the lock, that he might have the better opportunity for his design) beat out his brains with an Ax: and being questioned for it, alledged no other thing for the fact, but that he was incited thereto by *Cocles* his own self, telling him that he must be a murtherer, and nothing else. *Jovius in Elogiis.* 77.

A Certain Astrologer in the Court of *Frederick* the second, Emperour, much reverenced *Rodolphus* the *Haspurgensian* Earl with exceeding observance, though he had but a mean estate, and valued not at all men far more potent; and being demanded a reason thereof by the Emperour; he answered, I know that *Rodolphus* shall be Emperour, and when thy Issue shall decline, his renown shall be spread abroad far and near, though he be esteemed by few at this time: Neither did his presage want a true event, for in the year of our Lord, 1273. in the Calends of *October*, he was chosen King of the *Romans* by the Princes of *Germany* at *Franckford*, when he besieged the Pallace. *Cuspianus, in Cæsaribus.* 78.

79. WHen the Mathematicians looked into the Geniture of the Great *Sfortia*, and observed the excellent posture of the Stars, and their admirable sites and aspects they predicted to him, High Empire, immortal glory, and a happy off-spring: but at length they added, That he should not attain old age, but should perish by an untimely death. *Jovius, in ejus vita.*

80. BRaccius, the excellent *Montenensian* Duke, seeing the body of his Enemy, *Sfortia* the Great, drowned in the River of *Piscaria*, fell a praising the dead man with most exquisite Encomiums, which of right belonged to him: but he not being freed from so great danger of a present battle, shewed to his Souldiers a more chearful countenance; because he, being conscious of a fatal secret, had learned from Astrologers, that *Sfortias* indeed was to go before, as taken with a violent death, but a little after himself also, as it were with the like lot, should undergo the same fortune of departure: He scarce lived over the fifth moneth, when as for thirteen moneths space, making assault at *Aquila*; and it being in vain besieged, at length in a memorable battel, being overcome and slain by the sword of the *Sfortian* Souldier, he fullfilled both the truth of the Stars, and many prophets. *Jovius*, in the life of *Sfortias*.

81. UNto *Uladislaus Jagellon*, King of the *Polanders*, *Sophia* his wife brought forth sons, *Uladislaus* and *Andrew Casimir*; There was at *Cracovia*, *Henry* a *Bohemian*, a famous Astrologer, and studious of Magick; this man foretold, That an Infant new born, should be long-lived, but unfortunate; and that he reigning, *Poland* should be afflicted with great evils and calamities: but his brother *Uladislaus* was to be most famous, and most victorious: and unlesse Nature's destinies should envy a longer life to him, he should command many Nations. Both which things the issue afterwards proved; For *Uladislaus*, who was chosen King of *Poland*, and King of *Hungary*, being slain at *Varna* by the Turks, in the 20th year of his age, gave not satisfaction to this famous hope. But *Casimir*, who succeeded his brother in the Kingdom of *Poland*, reigned 45 years, lived 64, was bent rather on the *Lituanian* huntings, than on the Common-wealth. *Cromer*. book 19. & 29.

82. BAsil, a Mathematician, but most certain soothsayer, a certain Greek, foretold the murder of *Alexander* of *Medicis*, Duke of the *Florentines*, to be committed by *Laurence Medices*, his near kinsman; he not onely shewed him the murder, but also the certain smiter, who should be intimate with him, of a slender form, of a boxy-coloured countenance, and of a doubtfull silence, almost not keeping company at all with others in the Court. Also unto *Cosmus* of *Medices* they promised for certain, forasmuch as in the very marking the hour of his birth, he had a happy Star of Capricorn,

corn, as once *Augustus*, enlightned with a wonderfull aspect of Stars agreeing together, it should come to passe, that he should increase in a wealthy inheritance. *Alexander* indeed hearing it, and *Cosmus* smiling, when as a great number of his kindred was to be consumed by death, before any, even a small inheritance, could come unto him. *Jovius.*

JOhn *Liechtenberg*, in the yearly predictions of his *Ephemeris*, as I may so say, admonished the Prince of *Bavaria*, in a serious manner, both by writing and painting, that a Lyon should seek hiding places for fear of an Eagle. He despised it; but not long after he was assaulted with a grievous Warr by *Maximilian* the Emperour. *Agricola* in *Germane* Proverbs. 83.

PAul *Farnese* the 3d, chief Bishop, seeing he was most skillfull in Astrology and Magick, writeth to his son, *Peter Aloyse*, who had by force entred on the tyrannical Government of *Placentia* and *Parma*, that he should beware of the tenth day of *September*, of the year 1547, as unlucky to him. The father indeed could warn, but the son could not avoid the danger; but by Conspirators, *Augustine Landus*, and *James Scott*, Earls of *Placentia*, in his own Castle, under pretence of talk, he was slain; and being a long time hung up by the privy parts, he was exposed to be cruelly torn in pieces by the people. *Sleidan.* 19 *book of Commentaries.* 84.

THere was a Town of the *Xanthians*, that had a bridge laid over the small River *Lycus*, in which were said to have been brazen Tables, wherein letters were ingraven. The Empire of the *Persians* was sometime to be overthrown by the *Græcians*. The tables with the bridge being shaken down, a little before that it was fought at *Granicum* by *Alexander* the Great, they had fallen into the channel of the River: *Alexander* being much moved at the report of the tables, when as for some time he had stood doubtful, into which part he might chiefly bend the course of victory, turning to the right hand, he subdued with wonderfull speed all the Sea-coast from *Lydia* even into *Phœnicia*. *Sabellicus* book 4. *Ennead.* 4. out of *Plutarchs Alexander.* 85.

IN the second *Carthagenian* war, besides many things seen and heard, which were accounted instead of wonders; a verse or song of *Martius* being curious, and sounded at the same time, brought the greatest care to the City. That being by a most true event proved, gave no doubtfull credit of the things that were to be. He had written, who ever that *Martius* was; O thou Trojan born, flee thou *Canna* the River of *Romana*, neither let strangers constrain thee to joyn in battell in the field of *Diomedes*: but neither shalt thou believe me, untill thou shalt fill up the field with bloud and the River shall bring down many thousands of thine slain out of a fruitfull land, into the great Sea for fishes and birds and wild 86.

beasts

beasts which inhabit the Earth, unto these let thy flesh be for meat. Because these things were in great part represented before the eyes of men (for the common sort were acquainted both with the fields of *Diomedes*, and when they had fought at *Canna*) there was the greater care of procureing another Verse; which was written in these words: Ye *Romane* enemies, if ye will drive away the imposthume, which commeth from far Nations, I Judge, playes are to be vowed to *Apollo*, the which let them be faithfully done every year to *Apollo*, when the people shall give a part in publique, let private persons prepare to use them for them and theirs. Over these sports the Prætor or Major shall be chief, he who shall administer the greatest right to the people and the multitude. And let the ten chief men, or *Decemviri* after the custome of the Greeks perform holy things by sacrifice. These things if ye shall rightly do, ye shall alwayes rejoyce, and your affairs shall wax better, for that God shall put out the stubborn enemy, which feedeth pleasantly on your fields. This verse being openly interpreted, sports were vowed to *Apollo*, and solemnized in a Circle. *Sabellic.* book 4. *Ennead.* 5.

87. PRocopius the Tyrant being slain by *Valens* the Emperour, the Walls of *Chalcedon* (because the Citizens of that City had favoured *Procopius* his party) were made equal with the ground. The which while it was done, they found a table of stone in their foundations, on which these words were written:

When Nymphs shall nigh the holy City dance,
And wayes adorn'd with garlands; and by chance,
After the wretched walls for placing baths
Shall be converted, burning in maddish wrathes,
A thousand shapes of men for greedy prey
From divers Nations thou shalt see (I say)
With forces strong, alas, to go beyond
The *Istrian* and *Cimmerian* Sea-ey bond,
Then *Scythick* people, then the *Mæsian* Land
Shall be destroy'd with slaughter's bitter hand.
When at the length unto the Men of *Thrace*
The covetous lust of gain leading a Trace;
The cruel barbarism shall make a breach,
It shall be quenched by lot's partial reach.

This Prophecy was not then understood, but was afterward fulfilled, when *Valens* had built a conveyance for water, and had brought abundance of waters to the City. For, the walls being overthrown, he made use of the stones for the conveyance of the water, which he called *Valense* by his own name, that he might gratifie the Townesmen, and the baths might be holpen by this bringing of water, although some called them *Constantius* his baths. At length, *Clearch*, Governour of the City, in a place whose name

is

is *Taurus*, afterward called, The street of *Theodosius*, built *Nymphæum*, or a washing-place, that he might shew the grace and pleasantnesse of the water brought in. By these buildings, the stony tables signified the coming even now, of the *Barbarians*, who in *Thrace* it self, after destructions or robbings of the people made, were all slain. *Cuspinian, in Valens.*

IN the sixth year of *Justine* the Great: the City *Edessa* was miserably defiled with uncleannesse; and of the River *Scirtus*, and in the bank of the River a Table of stone found, written on, in Hieroglyphical or mystical Ægyptian letters to this purpose: 88.

Σκίρτος ποταμὸς σκιρτήσει κακὰ σκιρτήματα πολίταις.

That is,

The River Scirtus *shall dance or leap for the mischief of the Citizens.* Cedrenus.

UNto *Alexander* the Great going out of *India* to *Babylon*, *Nearchus* Admiral of the Navy, who had returned from the Ocean, being carried into *Euphrates*, sheweth him, that certain *Chaldeans* had gathered themselves together, who warned him, that he should abstain from *Babylon*. He being nothing moved, went forward notwithstanding, where he perished. *Plutarch, in Alexander.* 89.

VVHen *L. Vitellius* for the favour of *Herod* the *Tetrarch*, would lead an Army against the *Arabians*, they report, *Aretas*, King of the *Arabians*, (news being received of the dispatch of *Vitellius*,) to have gathered by sooth-sayings, that it was impossible for that Army to have come to the rock. For one of the Captains was first to dye, either he which may prepare the War, or he by whose command it may be provided, or him against whom it is to be moved. Neither was the divination vain. For when *Vitellius* was as yet at *Jerusalem*, a message being brought concerning *Tiberius Cæsar* his death, he made the Expedition void. *Josephus, book* 18. *chap.* 7. 90.

APollonius an *Ægyptian*, foretold the death of *Caius Caligula*, Emperour of the *Romans*, who for that cause being sent to *Rome*, was brought to *Caius* that day, in which he was to dye the death. *Xiphiline*, the abbreviatour of *Dio*, in *Caligula*. 91.

APollonius the *Tyanean*, the son of *Jupiter*, foretold, That *Cilix*, a certain man beyond measure lascivious, should be killed on the third day; and that so fell out. *Philostratus, in his life.* 92.

Larginus

93. L*Arginus Proclus* foretold openly in *Germany*, That *Domitian*, Emperour of the *Romans*, was to dye the death; on which day he departed out of life. And when for this cause, by him who was chief over the Province, he was sent to *Rome*, he then also affirmed it should be so. Therefore he was condemned for a capital matter. But *Domitian* neverthelesse could not escape the danger of life, because on the same day he was killed. *Xiphiline.*

94. J*ulian*, Emperour, moving against *Constance*, pierced *Illyricum*, daily espying the intrails of beasts and birds, that he might contemplate of the issue. At which time a certain Souldier lifting up the intrails with his hand, being fallen flat on the ground, he cryed out, many hearing him, The *Trojane* was fallen, *Constance* should dye with the *Mopsocrenians* in *Cilicia*. The which, he saith, should be by and by verified from Ambassadours. *Cuspinian.*

95. A*Lexander Severus*, Emperour, when as he spake unto his Army in *France*, desiring to begin his speech from a lucky word, Fortune brought a contrary one, the which was received as an evil token; for he began, *Heliogabalus* the Emperour being slain, begining his speech from the Emperours death. But when from thence he went unto the *Persian* War, an outragious woman spake these words in the French tongue; *Go thy way, neither promise victory to thy self, neither rely thy self on the faithfulnesse of thy Souldiers.* That which was rightly told, the event taught, he himself not long after being killed by his Souldiers. *Fulgosus, in book 1. chap. 3.*

96. A Certain woman meeting the two *Maximines* in the *Julian* Market-place, (when they came against the Senate with an Army) with her hair spread abroad, and a black garment, calling on the *Maximines* with a great voyce, fell down dead before their feet. After a few dayes, the Army slew the *Maximines* in the same place.

97. WHen *Dioclesian*, as yet warring in lesser places, stayed at *Tungrim* in *France*, in a certain Tavern, and had familiar company with *Druys* a certain woman, and she blamed the niggardlinesse of the man, he is reported to have answered in jest, not in earnest, Then he would be liberal, when he should be Emperour. To these words she saith, *Do not jest, O* Dioclesian, *plainly thou shalt be Emperour, and also thou shalt kill a Boar.* Which word indeed of the woman, he taking in the room of a-fore token, began diligently to follow wild Boars in hunting; not understanding, to wit, the riddle of the Prophecies, which the issue afterward declared. For *Numerian*, Emperour, had been slain by the faction of *Arrius* [*Aper*] which signifies a Boar. Which thing being brought to light, the Souldiers chose *Dioclesian* the revenger, and with

one accord salute him Emperour. He therefore after an assembly had; whereby he might fulfill the saying of *Druys*, thrusts *Aper* thorow with his own hand; adding that of *Maro* ----

Æneæ manu dextrâ cadis ———

Thou fall'st (thou dost not stand)
By great *Æneas* his right hand. *Cuspinian.*

ZEno Emperour of *Constantinople*, asked some secrets of *Marian*, a most wise Earl, Who should succeed him in the Empire? He answered, One of the *Silentiaries* shall take thy Empire and Wife; but me thou shalt unjustly kill. Both of these the end proved in its time. 98.

AGilulph, Duke of the City *Taurina*, when as he brought unto *Authar* King of the *Longobards*, his Bride *Theodelinda*, the daughter of the King of *Boiaria*, had a Soothsayer with him, who by the stroak of a Thunder bolt foretold unto him, that a little after, he should enjoy the Bride her self, and the Kingdom: and that thing the issue proved to be true. For *Authar* being killed in War, *Agilulph* succeeded him in his Kingdom and wedlock. *Paul Deacon, of the deeds of the Longobards, chap.* 14. 99.

ANtonine the son of *Sosipater* and *Eustathius* the *Cappadocian*, had a school at *Canobicum* the door of *Nilus*. He foretold to his Schollars, that after his death the Temples of *Serapis* (a god of the *Egyptians*) should be overthrown. The event confirmed the prophesie, under *Theodosius* the Emperour. *Eunapius, in Ædesio.* 100.

REmex a certain *Rhodian*, being estranged or angry in his mind, began to witness with a loud voyce, that before the thirtieth day there should be very great slaughters and robberies at *Dyrrhachium* in *Greece*, and fire and flight, but the Navy it self to return home. When *Cn. Pompey*, who being Pretor, was chief over the Navy, had heard that, and had told it unto three men, *Cicero*, *Varro*, and *Cato*, all being moved; also some of them are said to be exceedingly affrighted. But the space of a few dayes coming between, *Labienus* fleeing out of the battel in *Thessaly* brought news of the overthrow of the Legions, and that the Army of *Pompey* was scattered in a great battel; by and by the publique corn was snatched out of the barns, and scattered abroad through the whole City; they that were there, having departed with a headlong flight, were both forsaken by the *Rhodians*, and being unwilling to follow, the ships were burnt. 101.

102. PRocopius in his third book of the *Vandall*-war sheweth, that there was wont to be an old Proverb tossed up and down in *Carthage* by the children, that *Gamma* should sometimes persecute *Beta*, and again, *Beta*, *Gamma*. I think the childrens sport to have looked hitherto, that between neighbours there might oftentimes rise discord. But this childish saying was wrested unto the event of things, because *Genserick* King of the *Vandalls* had expelled *Boniface*. Afterwards *Belisarius*, *Gilimer*. The Proverb arose, not from what happened, but was a Riddle of the *Carthagenian* Children, as an Oracle of that which happened afterwards. *Erasmus*, in his adagies.

103. THere stood Tombs in the *Leuctrian* field, of the daughters of *Scedasus*, which they call *Leuctrides* from the place. For by chance, when they were by force ravished by the *Spartan*-guests, they had been buried in that place. That so cruell and wicked act being committed, their father having wished for curses on the *Spartans*, when he could not by request obtain revenge from *Lacedemon*, stabbed himself upon their Sepulchres. From thence the Prophesies and Oracles daily foretold the *Spartans* they should avoid and turn away the *Leuctrian* revenge by the gods. But that thing many did not so understand, but doubted of the place, because also a little Town placed on the shore of *Laconia* is named *Leuctron*. Besides there is a neighbouring place of that name in *Megalopola* of *Arcadia*. At length the *Lacedemonians* being in the *Leuctrian* field of *Bœotia* overcome with a most cruell slaughter by the *Thebanes*, lost their rule. *Plutarch* in the life of *Pelopidas*.

104. THere was with *M. Anthony* [the *triumvir* or] one of the three chief men of *Rome*, a certain Magitian of *Ægypt*, who had often moved *Anthony* that he might withdraw himself from *Octavius* Thy fortune (saith he) O *Anthony*, is of it self famous and large, but when it cleaves to *Octavius*, it is continually blunted. Thy dæmon or spirit feareth his Genius or Angell: and when as it is of it self high and chearfull, yet at the approach of this, it is made low and fearfull. He the more easily gave him credit, because whether by lots, or pairs of Cocks and Hens, or Quails committed to hand; *Anthony* was alwaies inferiour to *Octavius*. He therefore being stirred with these things, going with *Octavia*, from whom he had already begotten a little daughter out of *Italy*, sailed unto *Athens*. *Sabellicus* in his ninth book, *Ennead*. 6.

105. MOst antient Prophets had sung, It was wickednesse for *Romane* weapons to go beyond *Ctesiphon* a Town, and the Captains that dared to do it, were to receive punishment. They think *M. Crassus* purposing that thing, to have perished with his Army. *M. Ulpius* having attempted to go beyond *Trajanum*, recovered not *Italy*, and to have lost five Provinces on the other side *Tygris* presently, and he had been better not to have undertaken the journey, he

wasted, and almost consumed his legions of Souldiers with long pains. And although the Conquerour drew out his bounds farther, yet he profited not much; desiring to go beyond *Ctesiphon*, *Tygris* being overcome, *Valerian* was taken by *Sapor* King of the *Persians*. But *Odenatus Palmyrene*, a conquerour of *Romane* Majesty, came beyond *Tygrim*, even to *Ctesiphon*. *Carus*, Emperour, led the Army of *Probus*, a large conquerour, from the *Sarmatian* Warr into *Persia*, he wasted the Enemies Kingdom, he vanquished *Seleucia* compassed about with *Euphrates*, the which *Ælius*, the true *Antonine*, had in times past taken. And then he requiring or assaulting *Ctesiphon*, and willing to proceed farther, either a disease, or the stroak of a thunder-bolt in a troublesome and lightning heaven took him away. *Cuspinian*.

Sybill prophesied of the destruction of Antichrist: 106.

Αἴλιν@ ἄυτοτε καίεγς ὅταν λίνῳ αὐτὸν ὀλεῖται.

Again, he then an evill time shall see,
When his own Net will his destruction bee.

Some understand by the snare or net, the place, wherein Antichrist is to be choaked. *Theodore Bibliander*, a most learned man, of the Art of Printing, whose matter is flax steeped and glewed together, to wit, paper, with this flax Antichrist shall be dispatched, because it is that in which the holy Gospel of Christ, and all the Prophets (being written together) are contained: by whose authority, as it were, by the breath of Christ's mouth, the three-headed Beast shall be brought to destruction.

Psammeticus took away *Tementes*, King of *Ægypt*. The god *Ammon* had answered *Tementes*, asking counsel of the Oracle concerning the Kingdom; That he should beware of the Cocks. *Psammeticus* using familiarly *Pigritatus*, a *Carian*, when he had known from him, that the first or chief *Carians* put Cocks on the top of their heads, he understood the mind of the Oracle, and hired a great multitude of *Carians*, and led them toward *Memphis*, and pitched his Camps beside the Temple of *Isis*, in the Pallace, which was distant from the City five furlongs: and a fight being begun, he got the victory. From these *Carians*, a certain part of *Memphis* was called *Caro-memphites*. *Polynæus, book* 7. & *Herodotus*. 107.

Sybill foretold, That the warlike glory of the *Macedonians* gotten, *Philip* the son of *Amyntas* reigning, in the times of another *Philip* should go backward: 108.

The glory of *Macedon*'s people, of *Arcadia*'s Kings,
What *Philip* reigning, sometimes profits, sometimes losses brings.

 For

For one, the greater of the two, his Captains shall impose
On people strange and Cities, but (forsooth) by Western foes;
The lesse shall tamed be in years to come, and by and by
Illustrious honours he shall lose by Eastern destiny.

For the *Romans*, who are to the West, by the ayd of *Attalus*, and the *Mysians*, who lye toward the rising of the Sun, deprived *Perseus* the son of *Philip*, both of his Kingdom and life. *Pausanias, in Achaick affairs.*

109. UNder *Boleslaus* the chaste Prince of the *Polanders*, in the Territory of *Cracovia*, a certain Man-child having teeth, on the same day in which he was born, spake distinctly, and point by point, untill being a young beginner in Christian Religion, he lost both his teeth, and the use of speech. But another six moneths old in the City of *Cracovia*, spake, That the *Tartarians* should come; and he foretold, they should cut off the heads of the *Polonians*: and being asked, he answered, he knew that thing from God, and that evil hung over his own head also; which after the twelfth year came to passe.

110. HAli Abenragell, makes mention, That in the King's Pallace he saw an Infant born, which, scarce as yet twenty four hours were finished, began to speak, and make signs with the hand. At which thing the King being exceedingly astonished, a greater miracle happened: For he saith, The King standing by, and my self also with many others, the Infant cryed out, saying, I am unhappily born to disclose the losse of the Kingdom, and the destruction and desolation of the Nation. Which words being pronounced, he fell down dead. *Cœlius, book 29. chap. 14.*

111. PHerecides the son of *Bades*, a *Syrian*, a hearer of *Pittacus*, walking on the *Samian* shore, when he had seen a certain Ship running with full sayls, he foretold, That a little after, it should be sunk; and it happened, he beholding it. *Laertius and Apollonius in their History of wonderful things.* Also *Apollonius* the *Tyanean*, having gotten a Vessel fit enough to sail in, when he had reached *Leucas*, about to go to *Achaia*, Let us go down, saith he, out of this Ship. But she, although then quiet, a little after was overwhelmed. *Philostratus.* *Mithridates* besieging *Cyzicum*, *Aristagoras* said, he had received from *Minerva*, that he being a pleasant singer, would bring the Trumpeter into the *Lybick* Sea, therefore he bade the Citizens to be of good courage. And straightway the South-wind blowing more strongly, *Mithridates* his Navy was troubled, and their warlike Engines for the most part cast asunder. *Cœlius, book 20. chap. 24.*

THey tell, that *Pherecydes* sometimes thirsting in the Island *Scyrus*, desired water from one of his Schollars; the which when he had drank, he pronounced, That after three dayes there was to be an Earthquake in that Island; which saying, as the end proved it true, he brought back great glory. *Apollonius, History of wonders.* 112.

G*Laucus* the son of *Epicydides*, a *Spartan*, when as he had received a great sum of money from *Milesius*, a guest, under the name of a *aepositum* or pledge, and after his death, his sons had required the money. *Glaucus* after four moneths avouched, that he would give an answer. In the mean time he enquired of the Oracle at *Delphos*, Whether by denying (through a suborned oath) the money laid up with him, he should make a gain? *Pythia* answered; 113.

It may indeed, for bold-fac'd *Glaucus*, turn to present gain,
Thus by an oath to conquer, and by robbery to detain
The moneys. Afterward 'tis death to swear, but he the man
That consciously regards an oath, sustaineth with his hand.
But of the oath the Lad is alway mindful, neither hee
With hands nor feet as swift doth make approach, but if of
thee
He taketh hold, will all thy house and progeny destroy,
But th'after stock of swearer just, shall better things enjoy.

Glaucus being affrighted with that answer, prayed for pardon or leave. But *Pythia* affirmed, the same is to tempt God, and to do it. *Glaucus* indeed being returned home, restored the money to the young men of *Milesim*, but not long after, his whole house and offspring was wholly put out. *Herodotus*, book 6.

114.

A*Lphonsus*, King of *Arragon* and *Sicily*, besieged *Neapolis*; a certain man came to him of a reverend countenance, and foretold, that he should conquer the City about the Calends of *June*; but not much after, a doubtfull battle was to be, in which the Captain should be taken, perswading him, that he would not commit himself to so great danger. The former part of the Prophecie was true; For on the 4th of Nones of June, he reduced the City into his power. A little after being about to fight in battle against *Anthony* at *Caudola*, in the *Campanian* field, his friends disswading him, and objecting unto him the Prophesie; he answered; Death indeed will not affrighten a valiant man, much lesse doubtfull Oracles. A battel being made, he was overcome and taken at *Caudola*, *Æn. Sylv. book 2. Com. on Panormitan's Alphonsus.*

Agathias

115. AGathius in his second book of the *Gothish* War, saith, that, the *Germanes* to have used sometime women for Prophetesses; likewise with a most true event: *Plutarch* in *Cæsar* calls them holy women; and they guessed at things to come, by the whirlpools, and noyse of Rivers. *Cælius, book* 18. *chap.* 20.

116. ABaris the son of *Seuthias* a divine of the *Hyperboreans*, or those above the North-wind, wrote Oracles in the Countries which he wandred thorow, which are at this day extant. He also foretold earth-quakes, Plagues, and the like, and heavenly things. They say when he had come to *Sparta*, that he warned the *Laconians* of turning away evills by holy things, which things being finished, no Plague afterward was at *Lacedemon*. *Apollonius* in Hist. of Wonders.

117. ÆDesius the son of *Chrysanthius* a Philosopher of *Sardis* had a body so nimble, that it exceeded the belief of all and was plainly carried up on high. There was such a nearnesse to him with a god. that there was no need of a Crown of bayes to be placed on his head, but true Oracles, and framed to the proper likenesse of a spirit blown up by a power. He onely beholding the Sun, would powre forth speech, although he neither knew the Law or order of Verses, nor yet well knew the Rules of *Grammar*. *Eunapius*.

158. THere is at *Sparta*, before the Altar of *Augustus*, in the Market place a brazen portrayture of *Agias*. They say this *Agias* to have divined unto *Lysander* that he should conquer the navy of the *Athenians* at the River *Ægos*, besides 10. Gallies with Oares, which by flight betook themselves into *Cyprus*. *Pausan. in Lacon.*

119. PHilumena a soothsaying maid, whose familiarity *Apelles* the heretick, or as some will, *Severus* used. To this maid the Devill by an Apparition, in the habit of a boy answered; sometimes saying, he was *Christ*, sometimes *Paul*. He also wrought miracles, amongst which that is a chief, that he cast a great loaf of bread into a glasse-viall of a most narrow mouth: and lifted him up with the tops of his fingers unhurt, and with that bread alone, as with meat given her from God, he said she should be contented. *Augustine* is witnesse.

120. THe same blessed *Augustine* in his first book against the Academicks, delivereth that there was a man at *Carthage*; by name *Albigerius*, of a reproachfull life, who had known all secrets, so that when he was asked a question by a Scholler of *Romantian*, unto whom *Augustine* writeth for trialls sake, what thing he though of? He answered, a Verse of *Virgil*, when he was again asked

asked by the same Scholler what Verse? he repeated that. *Cardane* of diverseneſſe of things, *Book* 8. *ch.*43.

ISaac *Angell*, Emperour of the *Greeks*, going to *Radæstum*, a Sea-City, came to *Basilacius*, a man of an unaccuſtomed life, and who had obtained that opinion amongſt all, as that he could foreſee and foretell things to come. He uttered words confuſed, diſagreeing among themſelves, and doubtfull. The paps of women comming to him being ſearched, and their Ankles handled, he drew out dark Oracles or ſpeeches, and to many queſtions he anſwered nothing, and finiſhed his divinations with runnings to and fro, and mad geſtures. There ſtood little old women by him, his kinſ-women, who explained to thoſe that asked Counſell, what thoſe behaviours of *Basilacius* might foreſhew of things to come, and interpreted his ſilence as a wiſe ſpeech. He anſwered nothing to the Emperours ſaluting him, neither gave he thanks by a ſilent nod of his head, but leaping hither and thither like a mad man, curſed thoſe that came to him. *Conſtantine* of *Meſopotamia*, eſpecially who was then moſt familiar with *Iſaac*. At length with a walking ſtaffe which he carried in his hands, the eyes of the Emperours Image, which was painted in the wall of his privy Chamber of ſpeaking, being ſcraped out, he alſo endeavoured to take the cap off from his head. The Emperour deſpiſing him as a doting or raving perſon returned. But not long after, he was by his brother *Alexius* deprived of both eyes and Empire, and the opinion of *Basilacius* was confirmed, the which had been at the firſt uncertain and doubtfull in many things. *Nicet.* book 3. 121.

HEctor Boethius in the *Scottiſh* affairs ſaith, it was a common report, that *Merline* was begotten by the copulation of a ſpirit called *Incubus*, and a *Brittiſh* woman of a Noble bloud, of whom *Vincent.* in 21. book Hiſtory 30. thus telleth. King *Vortiger*, counſell being taken what he ought to do for defence of himſelf, commanded cunning workmen to be called unto him, who ſhould build a moſt ſtrong Tower. But when as the Earth ſwallowed up their works, they perſwaded the King, that he ſhould ſearch out a man without a father, with whoſe bloud the ſtones and morter might be ſprinkled, as if by that means the morter would be made firm. Therefore the young man *Merline* by name, was found, who with his Mother is brought before the King, who confeſſeth he was conceived by a ſpirit in Mans ſhape. This *Merline* revealed many dark things, and foretold things to come. For he opened that under the foundation there was a lake, under the Lake two Dragons lay hid, whereof one being red, did ſignify the people of the *Brittains*, but the other being white, of the *Saxons*: and he alſo propheſied, that *Aurelius Ambroſe*, *Hengiſt* being overcome, and *Vortiger* burnt, ſhould reign. *Vier.* b. 2. ch. 46. of the Deluſions of Devills. 122.

Cœlius

123. Cælius writeth, there was in his Countrey a poor desolate woman in a low or obscure place named *Jacoba*, out of whose belly he himself (and indeed an innumerable company of others, not onely at *Rodigium*, but also almost all *Italy*) heard the voice of an unclean spirit, very small indeed, but yet, when he would, distinct, and altogether to be understood; when as the mind of the great ones that was greedy of that which was to come, desired oftentimes this belly-speaking woman to be sent for, and stripped of all her cleathing, lest any thing of secret deceit should lye hid. The name of the Devill was *Cincinnatulus*. He much delighting in this name, a little after answered to one calling for him. If thou shalt demand of things past and present, what things might be most hidden, he gave oftentimes wonderfull answers. If of things to come, alwaies most false. But also his ignorance he sometimes more truly discovered by an uncertain muttering or humming. *Cælius Book* 8. ch. 10. of old readings.

124. Adrian *Turneb*, the Kings professour of the *Greek* tongue, testified that he saw *Peter Brabantius* a crafty man, very like to *Euricles Aristophanes*: who as often as he would, so often he spoke from the nethermost part of his body with unmoved lips: and by this imposture or cousenage of the Devill, he blinded the eyes of many in many places. For when he would be love-sick, for a certain beautifull maid of *Paris*, nor could perswade her mother, that he might espouse her to himself; at length when they willingly and on both sides talk together of this matter, he uttereth a voice out of his body, in which the dead husband of the poor woman seemed to complain of the greatnesse of the punishments, which he should endure in Purgatory for the mistrustfullnesse of his Wife, because she denyed her daughter so often desired by *Brabantius* a most excellent man, with which complaints she being affrighted, and pitying her Husband, assented to the request of the Knave: who notwithstanding, it sufficiently appeared, sought not so much after the daughter, as a dowry appointed her by her Father in his will. For six Moneths after, when as he had wasted the maids goods, the wife and Mother in Law being left, he fled away to *Lugdunum*. There he had understood, that a certain Merchant and very rich banker dyed. Who seeing he was accounted a most unjust man, for that he had scraped together all things by right and wrong in his life time, he commeth to his Son *Cornutus*, his onely heir, walking in a Porch behind the Church-yard, and intimates that he was sent thither that he might teach him what was needfull for him to do. But while he saith he was to think rather of his father's Soul and good name than of his death, while they speak, a voice resembling his father, is unexpectedly heard: the which when *Brabantius* gave out of his belly, he feigned himself neverthelesse to be in a wonderfull manner astonied. But his son was moved with this voice, into what condition his father had fallen by his injustice, and

and with what torments of Purgatory, both for his own, and his sake he should be troubled, for that he had left him an heir of unjust goods, and which could by no means be pardoned, unlesse by a just satisfaction made by his son, and due alms conferred on them who at that time chiefly wanted, and those were the Christians taken by the *Turks*. Therefore the man, who when he spake, he should believe, that this was sent by Godly men to *Constantinople* to redeem them, and that he was sent therefore to him from God for that thing's sake. *Cornutus*, no ill man, although these words heard of gifts, he regarded not, yet because that of money seemed a hard word, he answered he would take deliberation, and bad *Brabantius* return to the same place the next day. In the mean time being sorrowfull, he a little doubted of the place in which he had heard the voice, that it was shady and dark, and fit for mens lying in wait, and an Eccho. Wherefore the day after, when he brought him into another open plain place, and letted with no brambles or shades; where neverthelesse the same song was repeated while they spake, this also being added, that six thousand French Crowns being presently numbred to *Brabantius*, he should repay three Masses every day for his fathers salvation, otherwise there would be no redemption out of Hell. From whence his son being tyed in Conscience and Religion, although with grief, yet he committed so many to the faithfull dealing of *Brabantius*, all lawfull witnesse of the thing received and payed, being neglected. His father being freed from the fires and Vulcans stroaks, for the future was quiet, nor any more called upon his son. But wretched *Cornutus*, (*Brabantius* being let go) when as he was more merry then usuall, and his other Tablers could not sufficiently admire it; straightway as soon as he declareth the cause to those enquiring it, he was presently so laughed at by all, that for grief, after some dayes he dyed, and followed his father to enquire the truth of the thing from him. *Vierus*, Book 2. chap. 12. Of the Delusions of Devills.

Amphiaraus son of *Oicleus*, a Soothsayer and Prophet, whom when *Adrastus*, King of the *Greeks* called *Argivi*, would lead unto War against the *Thebanes*, he refused, and that he might not be compelled, hid himself, because he foresaw that he should there perish; yet by the deceit of his wife *Eriphile*, (whom he had corrupted with a Jewell) he was betrayed, and being against his will drawn to War in *Bæotia*, in that place, which afterwards was called *Harma*: he was by the gaping of the earth, with his Chariot and Horses, swallowed up. *Statius in Thebaides*. 125.

126. ACtius *Navius*, a Lad, and that thou mayest laugh the more, a Shepherd, *Priscus Tarquinius* reigning, taking on himself, the use of a Sooth-sayer's crooked staffe, becoming indeed suddenly an Augur, from the Swine-herd, through the report of the thing divulged, he was called forth to the King. Whom the King beholding, and perchance scorning both his age and habit, tryed in this manner: Whether (saith he) that which is now in my minde, may be done, or may not, I ask? *Navius* when he had finished his divination, answered, It might be done. But the King thinking to mock him; But (saith he) I did meditate, that I might cut this whetstone with a razor. He with wonderful constancy replyed; Thou mayst therefore; And the razour being snatched up, in the sight of the King standing amazed, and the people, he cut the whetstone. From thence divination was sacred to the *Romans*.

127. VVHen *L. Sylla* was at *Nola*, that he might encounter with *Marius* the Elder, his mind being very much troubled, because he thought it a very hard thing; *Posthumius* the Sooth-sayer, who did do a divine thing, he being present, both his hands being stretched out to *Sylla*, said, That he should command him to be bound, and after that to be slain; else the victory of that battle would remain in his power, and he should get a happy successe, because he had been bidden then by an Augural knowledge to foresee it. For the day after, *Sylla* entring into the City of *Rome*, drave out *Marius* from thence, and fulfilled his mind, as he had wished. *Fulgosus, in book* 8. *chap*. 11. *out of Plutarch in Sylla.*

128. SPurina had foretold to *C. Julius Cæsar*, That he should beware of the 30 next dayes, as fatal, whose last was the Ides of *March*. And when by chance both had come in the morning into the house of *Calvus Domitius* to the office, *Cæsar* saith to *Spurina*, What knowest thou that the Ides of *March* are now come? And he, What knowest thou, that those are not yet past? The one had cast off fear, as though the time mistrusted was finished; the other thought, that indeed the utmost part of it was not void of danger: Would God the divination had rather deceived the Soothsayer, than security the Father of his Country. *Valerius, book* 8. *& Suetonius.*

129. AGrippa, the Nephew of Great *Herod*, of the son of *Aristobulus*, being cast into bonds by *Tiberius*, Emperour, because he seemed to favour *Caius*, stood before the Pallace, among certain others alike bound, leaning for grief on a certain Tree; on which when as an Owl had sate, one of those that were bound, by Nation a *German*, beholding the Bird, enquired of the Souldier, Who that Man in purple was? And having known that it was *Agrippa*, a most noble man of the Jews, he asked the Souldier, that he might have leave to come nearer unto him; for he desired to know some things concerning his Country. Which being obtained by request, and an interpreter

interpreter taken, he saith, O young man, so sudden and unexpected change of fortune indeed makes thee sad, neither wilt thou easily believe thy escape to be nigh at hand, divine providence so ordering thy affairs; But I call thy Country-gods to record, that I go not about to flatter thee, nor to feed thee with vain comfort. It cannot be, but that the course of things being changed, thou shalt escape forthwith out of these bonds, and come both unto the largest dignity and power, even to the envy of those unto whom thou hast seemed miserable. Thou art to have also a happy departure of life, children being left in the succeeding of wealth. But remember, when thou shalt again see this Bird, that the fifth day from it shall be destinous unto thee. These are the things which the heavenly ones shew to thee, by sending this Bird; Therefore I intreat thee, that as soon as thou shalt perceive that happinesse to be shown thee, do thy endeavour, that we also may be taken out of these adversities. He was a true Prophet. For six moneths after, *Tiberius* dyed. *Caius* succeeded in the Empire, who made *Agrippa* King. *Josephus*, *book* 18. *chap.* 8.

THe *Spaniards* call a people *Adelittans*, and *Almagonens*, who from the flying of Birds, from the voyce, from the meeting of wild beasts, and of very many other things do divine, what good or evil thing is to happen; lastly, they have books most diligently written with all prognosticall divinations. Of these some are Dukes, and as it were Masters, others Earls and Schollars. There is also another cunning of these, to search out the passage, not onely of horses, and beasts, but also of men, by a cloathed or covered, by a naked, by a hard ground, by small stones, by great stones, as that the number of those who passed by, doth not at any time almost deceive them; who by a fit word may be called *Searchers*. These shewed forth a notable example of their Art in the Warr which *Ferdinand* waged against the *Moors*. For when as a hundred *Saracen's* horsemen had avowed to their King, never to return, unless they had shewn forth some famous act against the Christians; and had privily come through wayes unpassible, and to fall upon the Christians garrison: The *Searchers* somewhat perceiving their way and number, made the Watch acquainted of their lying in wait; and they having followed the horsemen, they constrained them, being shut in on both sides to yield themselves in the channel of a brook, being tyed together in a long rank with one rope. *Laurent. Valla*, *book* 1. *of Histories*. 130.

ALexander, Emperour, in the year of the Lord, 904, as *Sigebert* writeth, was idle, being given to riot and Magick; He having demanded of his Juglers, Whether he was to live long? he received an answer, If he had taken away from the brazen Boar in the Theatre, his teeth and privy members. By which saying they did signifie, that he was given to gluttony and lusts, from the which, if he did not abstain, he would hasten his death: that 131.

 which

which fell out. For after bathing, yielding himself to banquets and sports, a vein being broken, he dyed with an issue of bloud. *Zonaras & Cedrenus.*

132. *Simeon*, Duke of *Bulgarians*, had brought War on the *Crobatians*: it is told to *Lacapenus*, a Roman Emperour; there was an Image placed in the top of *Xerolophus* his vault, toward the West, that was turned into the shape of *Simeon*; the head of which Image, if it be cut off, the death of *Simeon* should not be far off. That being done, the same hour it was told the Emperour, he to have dyed of a pain of the stomach. *Zonaras.*

133. IN the *Gades* there is an old stone in the brink of the Sea, most excellently graven upon the passage with *Saracens* work, downward broad and squared; upward narrowed, and of so great an heighth, as a Crow is wont to fly on high; upon which is the Image of a man lifted up of Copper, raised up on his feet, having his face toward the South, and a great Club holding in his right hand. Which club, as the *Saracens* deliver, shall fall out of his hand, in the year in which a King to be in *France*, shall be born, who in the last times shall subject all *Spain* unto Christian Lawes. And straightway as soon as the *Saracens* shall see the Club fallen, they shall all flee from their treasures laid in the earth. The *Saracens* deliver, That *Mahomet*, while he was yet alive, built that Idol, and engaged a certain Legion of devils thither by the Art of Magick, the which holds it so strongly, that it could never be broken by any, neither doth it suffer Christians to come to it without danger, but onely Mahometans, and that Birds sitting on it, it suddenly killeth them. *Turpine* of *Rhemes*, with *Eufordiensis, chap.68.*

134. AMong the *Biarmians*, *Laplanders*, *Bothnians*, *Finlanders*, *Northern* people, there is this often kind of magicall divining; The Magitian goeth into a closet, content with one companion and his wife; he smiteth a brazen Frog or Serpent with an hammer, upon an anvil, with certain stroaks, and turns up and down hither and thither, with a muttering of verses; and straightway falling, is snatched into a trance, and layeth along for a short time as dead. In the mean time he is most diligently kept by his foresaid companion, lest a fly, gnat, or any other living creature should touch him. Being returned to himself, he sheweth a ring or little knife, in token of his dispatched embassage, and declareth unto his hirer, by certain signs what is done. *Olaus, book 5. chap. 17.*

135. J*Annes*, the Master of *Theophilus* the Emperour, was wont to foretell things to come, by the prophesie and juglings of a bason. When as sometime the *Barbarians* making use of three Leaders, did annoy the Roman power, the Emperour bade him hope well. Between brazen Images, which were in *Euripus* of the Circle, a certain Image with three heads was reported to stand; Therefore *Jannes*

nes commanded three brazen hammers to be framed, and them to be delivered to men of strong hands, who at an appointed hour of the night, came with him unto that Image, and when he had commanded them, they should valiantly smite the heads, while they, as it were, with one stroke and force should cast down on the earth those heads. A great part of the night being now finished, *Jannes* came with those men unto the Image, and repeating a magick verse, taketh away the strength that was in the Image, he bade the men with all their force to smite the heads of the Image. By two of their most strong stroaks, two heads of the Image shook off; the third striking something more slackly, he bended indeed, yet plucked not away the head wholly from the body. After the same manner was it done with the Captains of that Nation: For an inbred sedition arising, two of the Captains were slain, the third received a wound, but not deadly. The *Barbarians* therefore being deprived of their strength, returned home. *Cedrene.*

136. Apollonius *Tyaneus*, when he disputed in *Ephesus*, being almost separated from his soul, and with inbent eyes, as if he had been in the present thing, said often, *Smite the sinner* Stephen, *smite him:* And at last added, *The Tyrant is dead*; who was heard with the great admiration of all that were present: afterward they received that on the same day, and the very moment of hour, *Domitian* the Emperour was slain at *Rome*, by a man whose name was *Stephen*, as *Apollonius* had then declared. *Fulgosus, book* 1. *chap.* 9. & *Xiphiline in Domitian.*

137. S*tephen* the *Hagio-Christophorite*, (it is the name of an office) but for his wickednesse otherwise called *Antichristophorite*, after that he knew from the Devil, by *Sethus* a Magitian, destruction to hang over the head of *Andronicus Comnenus*, by him whose name had its beginning, [*J. S.*] he appointed *Isaac Angell*, whom *Andronicus* despised as a low-spirited man, to be laid hold of, and first to commit him to custody, and then by the Judgment of *Andronicus* the Tyrant, to kill him. Therefore entring into the Chamber of *Isaac* in the evening, he commanded *Isaac* to come down, and to follow him. But he delaying, he brought force. *Isaac* defending himself, kills *Stephen*, and going into the Temple with his sword drawn, he goeth up into that Seat where Manslayers, explaining their wicked deed, desire pardon from those that go in and out. But a multitude of the City in great number, presently flow together unto the Temple. The Uncle of *Isaac* helpeth him in the same, *Ducas, John*, and his son *Isaac*. Moreover, others intreat the mingled multitude which had ran together into the Temple, and afterwards did run to it, that it would stay with them, and help according to its power, those that were placed in the greatest danger. Thus therefore *Isaac* finished the whole night, that he might not think of the Kingdom, but might pray against destruction. But by earnest supplication he obtained this, that a certain man of that

company shut the doors of the Temple, and lights being brought in, he instantly perswaded them by his example, that they would not depart home. When it was day, all the Inhabitants of the City of *Constantinople* were present, they all prayed God, that, *Andronicus* being driven away, *Isaac* might enjoy the Empire. *Andronicus*, who was then absent from the City, the murder of *Stephen* being known, did nothing else, but admonish the Citizens in a short writing, that they should cease to attempt new matters. Whereof this was the beginning, *He that hath punishment, is taken away.* But in the morning, many running together, *Isaac* is saluted Emperour of the *Romans*, when as one of the Church-wardens had put the Crown of *Constantine* the Great, which hanged over the Communion Table drawn down from the stairs, on his head, he was consecrated. Now when as the Emperours horses adorned with Golden trappings, were brought by the Crossing of the *Cionians*, one being by a Horse-rider pulled away by force, is taken, and is brought unto *Isaac*. He, that horse being Mounted on, departing from the great Temple, *Andronicus* giving counsell to himself for flight, entreth the Pallace, and the saluted Emperour is confirmed. *Nicetas.*

138. WIlliam Earl of *Holland*, King of the *Romans*, *Frisia* being subdued, when as nigh to a certain City he had found a Sepulcher adorned with wonderfull work, and did ask, Whose it was? The Citizens answer: None hitherto was buried there; but by some hidden destiny it is reserved for a certain King of the *Romans*. When therefore the Conquerour did ride with a few men, seeking a place to turn aside in, that he might bring back his army the more safely, he fell in the Ice. The *Frisians* who lay hid, break out and before the King could be holpen, being partly cut, partly choaked in his helmet, he perished. The *Frisians* their neighbours being called together, drive out the *Hollanders*, and slay them in the year of the Lord 1255. Thus by those of the same Town, according to the Prophecy, the King is laid in that Tomb, in the ninth year of his reign. But his son *Florentius*, the fifth of that name, after twenty seven years brought his Fathers bones out of *Frisia* into *Zeland*, *Medioburg*; and laid them in a Monastery of Nunnes of the *Præmonstratian* Order, founded by his daughter *Richarde*, and increased by subsidies, in the year of Christ, 1282. *Cuspinian.*

139. IN Northern *Gothia* two Tombs are seen, being huge Stones in the place of way-marks or Crosses, having the bodyes of two brethren laid in them, unto whom it had been foretold by a soothsayer, in their first youth it should come to passe that they should dye by mutuall wounds given. To decline the destiny, they undertook a travell unto the farthest, and most contrary parts of the World. In their utmost old age, at length returning into their countrey, when as any one hoped his brother to have long

since

since died, not far from the Town *Jonacum*, they met one another unknown, and Salutation being on both sides given and received, they rested under the next pine-tree. By and by their Dogs wrangling, they also brake forth, first to quarrellings, then to mutuall wounds, and drawing out their Scul, and acknowledging themselves to be brethren, they dyed in mutuall embraces. *Olaus*, in his first book of *Northern* Customes. ch. 37.

SIgthune King of *Swethland*, while he offered sacrifices to his gods at *Upsala* the Mother-City, an answer being received by the sacrificers, he learned that by a fatall necessity, the highest destruction and death did hang over his head from the mettall of Gold, and therefore he was chiefly to take heed of it: by iron, or Steel, and other mettals he could never be forced or killed. Wherefore seeing he thought himself invincible, he attempted dangers of Wars. He had a most beautifull daughter, *Gro*; This, *Schiold* King of the *Danes* required to be a Wife to his Son *Gram*. But her father had already betrothed her unto a most Noble Champion, the brother of *Sumblus* King of the *Finlanders*. Therefore *Gram* thinking himself to be despised by *Sigthune*, being cloathed about with skins of wild beasts, with great hazzard he came to the Pallace of *Sigthune*, observing a time untill the maid going forth, he might allure her unto a mutuall love, and being allured, and of her own accord willing, he might bring her away. Yet first, *Bessus* his companion, through the greatest force of wit, brought on the mind of the Virgin unto the love of his King. Therefore the maid nothing relenting, being brought into his *Denmark*, he loved with a great love, and begat of her *Guthorme*, afterwards King of *Denmark*, and a daughter, wife of *Sibdager* King of *Norway*: *Sigthune* the Father of the maid, suddenly taken away, follows the *Danes* with war, to revenge the wrong by weapons. *Gram*, carrying a club in a Giant-like manner, the which Gold being powred on it, he had made the weightier, slew *Sigthune* his father in law, too venterously approaching with his head, leaving by that deed, not an unprofitable instruction to the Kings of the *Swedes*, that they believe Gold is more to be feared then Iron. *John Magnus*, *Book* 2. *Chapter* 6. 140.

IN the bed of *Sempronius Gracchus*, two Snakes were found, they afforded a sad token. For it was shewn by the Soothsayer, if he had sent away the male, his Wife must dye in a short time; but if the Female, himself. The which when *Sempronius* had heard; loving *Cornelia* his Wife very much, he sent forth the Female. He kept his Wife; and himself a little after departed out of life. *Polydore Virgil*, *Book* 3. Of Wonders. 141.

M. Mar-

142. M. *Marcellus* being inflamed with the glory of the *Syracusans* being taken, and *Hanniball*; they being forced, first to flee from him before the walls of *Nola*, endeavoured with the greatest diligence, that he might either strike down the Army of the *Carthagenians* in *Italy*, or might drive them out of *Italy*, and by solemn sacrifice he searched out the pleasures of the gods. Which first sacrifice fell down before the little hearth, his liver was found without a head, the next had a double head of the liver. Which things being looked into, the soothsayer answered, the entrails pleased him not, because the first appeared maimed or mangled, the second too joyfull. So *M. Marcellus*, that he might not attempt any thing rashly, the night following, daring to go forth with a few, for seeing or viewing sake, being inclosed with a multitude of his enemies in *Brutia*, he equally brought a great grief, and dammage to his Country by death. *Valerius, Book* 1. *chap.* 6. & *Plutarch. in Marcellus.*

143. A *Ntharis* King of the *Longobards*, brother of *Garibald*, King of the *Bavarians*, took *Theodelinda* his bride in the *Veronian* field. Not far from thence, a tree being struck from Heaven, *Agigulph* Duke of the *Taurinians*, a soothsayer being asked Counsell of, received an answer. *Theodelinda* the Virgin to marry *Antharis*; but a little after, to be a Widow, for *Agilulph*. The issue confirmed the promise of the Sooth-saying. For *Antharis*, when he had fairly reigned six years, was taken away by poyson at *Ticinum*. The *Longobards* gave power to *Theodelinda* his Wife, for her mildnesse, and too much courtesy, that it should be lawfull for her to take that Husband whom she desired, and they promised they would have him for their King. But she chose *Agilulph*. The Marriage was solemnized at *Mediolum*, where by the agreement of all, he is declared King of the *Longobards* or *Lombards*. *Bonfine, Book* 8. *Of the first Decade.*

144. B *Atabaces* in the *Cimbrian* War, a Priest of the great Mother *Idea*, came to *Pessinunt*. This man brought word that the goddesse had shewn him in his passage, that a victory and great glory of war was to come to the people of *Rome*; When there was an approvement of the Senate, and it had decreed a Temple to the goddesse for Victories-sake: *A. Pompey* Tribune of the common people forbade him going into the assembly, that he might utter these things to the people, calling him jugler, and with disgrace drave the man out of the place of their Common-pleas. Which thing most of all commended his sayings. For assoon as the assembly being dismissed, *Pompey* returned to his house, so great a force of a Feaver possessed him, that it was manifest to all, and much spread abroad, that he died within the seventh day. *Plutarch.* in the life of *Marius.*

L. Sylla

L. *Sylla* being returned out of *Asia* against *Cinna* and *Marius*, he tells that in *Silvina* of *Pontium*, *Servus* a mad man to have spoken to him, who said he shewed to him from *Bellona*, that he should have the Palme or conquering Crown, and Victory of the War. The which unlesse he should perfect, the Capitoll was to be burnt: and that happened on the same day, which he had foretold, which was the day before the Nones of the fifth Moneth, which now we call *July*. *Plutarch in Sylla*. 145.

CReophilus in the bounds of the *Ephesians*, saith, those that built *Ephesus*, when they were greatly in doubt of the place at length they sent unto the Oracle, those which should ask, where the City was to be placed. But the Devil answered, Where a fish had evidently shewn, and a wild Boar had taught. But there is a report, that where the Fountain now called *Hypelæus*, is, and the holy Haven, certain fishermen provided a dinner. Then a certain one of the Fishes leaped out together with the dead coals, and fell down into a bundle of Chaff; a green turf is presently inflamed, in which a wild boar by chance lay hid, who being much affrighted with fire, ran through a good part of a Mountain, even thither where *Trachea* is now called, and fell down, being wounded with a dart, where now the Temple of *Pallas* is erected. Then the *Ephesians* possessing the Island, when they had inhabited it twenty and one years, in the twenty and second they built *Trachea*, and afterward *Corissum*, and there raised up the Temple of *Diana* in the market-place, and of *Pythius Apollo*, in the haven. *Athenæus, Book* 8. *chap.* 11. 146.

THere was among the *Locrians* a wooden Dog, having such a History. For a lot was rendred unto a certain *Locrian*, there he should build a City, where a wooden Dog had fastned a biting on him. For which cause when he had sailed unto the other shore of the Sea, he trod upon a *(kunosbaton)* that is, a Dog, bush or bramble, a kind of thorn, from thence when he thought the Oracle to have an end, he built the Cities, which the *Locrians* call or esteem *Ozolæ*. *Cœlius, Book* 17. *chap.* 28. out of *Athenæus Book* 2. *chap.* 33. 147.

LEonides in his fourth book of the people of *Attica*, saith, when *Thymætes* the younger brother, who was a bastard, had beheaded *Aphidantes*, King of the *Athenians*, he himself reigned at *Athens*. Whereby it was brought about, that *Melanthus* the *Messenian* a banished man from his Country, received an Oracle, where he was to dwell, to whom it was answered, where it should be received for gifts from guests, setting feet and heads before him in a supper, the which afterwards happened in *Eleusina*. For when as they had a certain solemn feast according to their countrey manner, and had spent all the flesh, and the feet onely, and heads had 148.

remained, these very things they brought to *Melanthus*. *Athenæus*, Book 3. chap. 9.

149. BYzantium, before called *Lygos*, was built by the *Lacedemonians*. *Pausanias* being Captain in the most narrow Sea of *Europe* and *Asia*, unto whom it was said by the Oracle of *Apollo Pythius*, that they should place it against blind seats, that is the *Megarians*; who built *Chalcedon* in a barren soyl of the Countrey, a wealthy bank being let passe. *Strabo*, book 7. This City, *Constantine* the Great, who passed over the seat of the Empire, from the City of *Rome* into the East, to restrain the inroads of the *Parthians*, compassed with new walls, being warned from God, and adorned it with most high Towers, and stately buildings, that it might be thought rather the habitation of gods than of Emperours. This City, when the Emperour would name *Nea*, the common people from the builder called *Constantinople*. *Cuspinian*.

150. THere is a report, that a Wonderfull meeting of a Sow that had piggs, made a divination to the *Trojanes* of building a City, who, *Æneas* being Captain, had come into *Italy*. They say she was great with young, and to have come to the Altars, being strucken with the hands of the sacrificers; thence, to have sit down on a little Tomb, four and twenty furlongs from the Sea, in a place surely hideous, and very difficult. *Æneas* mindfull of the Oracle, followed the Sow aloof off, with a few that were by chance present, lest being nigh the trace, she should turn from the destinous way. But then contemplating the nature of the place, when as he perceived nothing in it which might invite him to the tillage of it, being doubtfull in his counsell, he was vexed, neither could he bring it into his mind, that such unfit seats were shewn him by destiny. And he was now late busied in advising of that one thing, whether he ought to be there, or should go as yet farther. When as from the next place a voice without an Authour, was given, which commanded the *Trojans* to remain there. Onely they should go forward to build, other things they should leave to the destinies. Others are Authours, that the shape of houshold gods was here in a dream set before the eyes of *Æneas*, by which he was commanded to fortify the place. But whatever kind of Oracle that was, it is a certain report, that the Sow being the day after found with a numerous company of young, which she had brought forth in the night, to have confirmed the truth of the Oracle. The Tomb therefore was fenced with work done in haste, in which afterward *Ascanius*, who succeeded his Father *Æneas*, built the City *Alba*, that is, white, so called from the colour of a Sow. *Sabellicus, Book 7. Of the first Ennead.*

TArquinius Superbus, or the proud King of the *Romans*, began to found the Temple of *Jupiter*, *Juno*, and *Minerva*, vowed by his grandfather in the *Sabine* Warr, in the high and rocky part of the *Tarpeian* hill, the roughnesse of the place being first corrected. But when he had determined to consecrate the floor, according to the custome, and the compass of this space had embraced certain Chappels of most ancient work; which because they were to be unhallowed, that the workmen, all fear of Religion being taken away, might demolish, they say, that then there were mockings of evil Dæmons, or devils, that other power had yielded up their divination to *Jupiter*, and the Goddesses, onely *Terminus* (some add also *Juventa*) could not be moved from their seat: And that thing being taken for a token of a stable, and remaining Empire; A chappel to have afterwards remained unmoved in the middle part of the Temple. There is also a certain greater wonder offered to the workmen. A man's head was found with a fresh gore, by those who wrought in the lowest part. *Tarquine* (for none thought not that to be wonderful) asketh counsel of houshold-prophets. These referring all the praise of that kind of learning unto the *Hetruscians*, brought tydings to the King, that he should send into *Hetruria* to enquire. The *Hetruscian* Prophet answered, It would be, that the Tower of the Empire, and the head of affairs should be there, where that wonder had appeared; and now from thence, the place began, from *Tarpeium*, to be called the Capitol. *Sabellicus, book* 5. *Ennead.* 2. 151.

ALexander the Great, moving his Camps from *Troas*, came to the Temple of *Minerva*. There is a Priest, *Alexander* by name, when he had seen before the house of *Ariobarzan*, who was President of *Phrygia*, an Image struck down on the ground, and other strange sights of no small moment, he came to the King, and in a great horse-exercise, confirmed, That he should be a Conquerour; especially if he did joyn his companies in battel about *Phrygia*. He added thereto also, That he should kill the Captain of his enemies with his own hands: But all those things were shewn to him by the gods themselves, and chiefly from *Minerva*, which was to be an help to him for the performing things prosperously. *Alexander* received the foretelling of this Priest with a joyfull mind; and presently honoured *Minerva* with most large sacrifice, and dedicated his buckler unto her, and by and by brought out another that was most firm for him: With which he being armed, entred the first fight, where he carried away a famous victory. *Diodore, book* 17. 152.

153. WHen the *Grecians* had gathered Ships together in *Aulis*, a Haven of *Eubœa*, to go to *Troy*, and an Altar being built, they sacrificed under a Plain Tree; a Serpent of a wonderful bignesse creeping under the Altar, went up into the top of the Plain-Tree, and inclosing a Sparrow's nest hanging on an outmost bough, he devoured eight young ones, and the mother her self taken by the wing, and presently himself stiffned into a stone. *Calchas*, a Prophet, interpreted the divination. The *Greeks* should besiege *Troy* nine years in vain, at length in the tenth year to take and overthrow it, the glory of such a deed to remain for ever. *Ulysses* in *Homer. Iliad*. 2. repeats the History.

154. ALexander the Great, assaulting *Gaza*; a Crow flying over, a certain turf or lump of earth being let down from on high, smote the shoulder of *Alexander*, and then sitting on a Towr besmeared with slime, she being infolded by the tough matter, was taken by the wings. *Plutarch* saith, she sate in an Engine, and there, being ensnared in a knot of ropes, to have stuck fast. *Aristander* the deviner beholding that thing, said it would be, that the City would be in a short time taken, but it is a danger, lest some wound the King would receive that day. And both indeed happened. *Sabellicus, book* 4. *Ennead*. 4.

155. COelius Pontius, when a Pye had sate on his head, declaring the law, and the Soothsayers had answered, the Bird being let go, there would be a victory of the enemies; but she being killed, of the Commonwealth; yet he who had oppressed it, should dye: he presently killed that bird. From which it fell out, that *Cœlius* himself, with fourty others, was slain. *Volatteran. book* 14. *chap*. 2. *Anthro pol.*

156. ALexander the Great, an Expedition into *Asia* being undertaken, after he moved to the Warr, both other wonders of the gods were shewn, and also a sign of *Orpheus* at the hill *Libethrum*, there was a Cyprus Tree, which issued forth about that season with a plentiful sweat. All being affrighted with that wondrous sign, *Aristander* bade him be of good courage, he should carry on things never to be blotted out, and famous, which should afford much sweat and pains to Poets and Musitians, singing them forth. *Plutarch, in Alexander*. The same *Alexander* besieged *Tyre* now the seventh moneth, and while he refresheth almost the whole Army from their former labours, but brings a few to the walls, that his enemies might not have respite, *Aristander* the diviner, sacrifices being slain, when he lookt into the intrails, he confidently affirmed by the Crow, That that City was without doubt to be vanquished. Which receiving his saying with a mock and laughter, because it was the last day; the King seeing him troubled

bled, and favouring alwayes his Prophesies, forbade hereafter, that to be numbred the thirtieth day, but the twenty eighth of the moneth; and a sign of the Trumpet being given, he set upon the wall more sharply, than from the beginning he had begun to do. When the City was not sloathfully assaulted, neither those that were in the Camps were at rest, but ran together to bring help, the *Tyrians* were broken, and *Alexander* took the City that day. *Plutarch, in Alexander.*

THe *Syracusans* being besieged by *Nicias*, went up to the Temple of *Hercules*, because they had not a long time performed solemn rites to *Hercules*, and they offered sacrifice. The Priests being Soothsayers, declared unto the *Syracusans* joyfull intrails and victory, if they did not begin the conflict, but beat back their force. For *Hercules* in defending himself being first forced, overcame all. And so going forward, they made a very great and sharp Sea-battel in the very Harbour, and overcame the *Athenians*. *Plutarch in Nicias.* 157.

L. *Sylla*, when he was sent with an Army to the *Sociall* War, at *Laverna*, a tempest lighted into a great bosome of earth, and out of it a great fire brake, and lifted up a light flame to Heaven. But the fortune-tellers told, That an excellent man, and excelling in beauty, and famous, was to let loose the City unto present storms, when he had taken the highest command. *Sylla* saith, this man to be himself: For a shining hair of a golden colour is peculiar to his face. But he would not blush if he take virtue or valour to himself, so great and famous deeds being done. *Plutarch in Sylla.* In the same Warr, when he sacrificed before the Pretor's house, he suddenly beheld a Snake sliding down from one part of the Altar, which being seen, he forthwith by the encouragement of *Posthumius* a Soothsayer, drew forth his Army for the Voyage, and took the most strong Camps of the *Samnites*. Which Victory laid the steps and foundation of his future and most large power. *Valer. Max. book 1. chap. 6.* 158.

P. *Scipio Africanus*, when he had found that Army which laid *Carthage* equall with the ground corrupted, he amended it. But they report, the hilt of his sword springing with much blood, to have foreshewn the end of the War: the which, when it was oftentimes wiped off, a little after it was more bloudy: For that monstrous thing, said the Soothsayers, doth signifie a great slaughter of the enemies. *Suidas.* 159.

THey report, That sometime the head of a ramm with one onely horn was brought unto *Pericles* out of the field; and *Lampo* the Prophet, as soon as he saw the strong horn, and firm, sprung out of the middle of his forehead, to have said, The power of two 160.

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factions that were in the City, of *Thucydides* and *Pericles*, were to be brought unto one, with whom this wonder had happened. But *Anaxagoras*, when he had dissected the bone of the head, to have shewn, that the brain filled not up its seat, but in manner of an egg, the sharp part to have rolled out of the whole shell, in that place, from whence the root of the horn drew its beginning. And indeed they who were present, had, at the present, *Anaxagoras* in admiration: a short time after, *Lampo*, when as the wealth or ayds of *Thucydides* being broken, the whole Common-wealth had fallen back into the hand of *Pericles*. But both of them might conjecture rightly, as well the Naturalist, as the Prophet. The one, who well followed after the cause; the other, the issue; for it belonged unto his office to consider whence it had proceeded, and how it had sprung forth; to this man, to foreshew, what there was at the time of its nativity, and what it should betoken. *Plutarch in Pericles.*

161. BEfore the time that *Alexander* the Great set upon the *Persians*, they say *Darius* (when he first began to reign) commanded the *Persian* sheath or scabberds for their darts to be made after that fashion which the *Greeks* at that time used, and then many of the *Chaldean* Prophets foretelling, That the Empire of the *Persians* should be translated to them, of whom he was King, he imitated the fashion of their sheaths for darts. It happened accordingly; for *Darius* being overcome and taken by *Alexander*, the Empire of the *Persians* was translated to the *Greeks*. *Sabellicus, lib.* 4. *Ennead.* 4.

162. THe Buckler of *Maximinus* the Father being set on fire by the Sun, and his Spear being struck by a Thunder-bolt, was cloven through the Iron and all, from the very top to the bottom thereof; from which the Soothsayers gathered, That there would arise out of that Nation, Emperours of the same name, who would continue but for a short time: Which came to pass; for the Father and Son, called by the name of *Maximinus*, in a short space after ruled the Empire together. *Sabellicus, lib.* 1. *cap.* 4.

163. D*Ion* prepared a Navy of Ships in *Zazinth* against *Dionysius*; *Miltas*, a *Thessalian* Prophet, observing a Martinel or Martin, which flying amongst the ships, lighted upon the very top of the stern of the ship wherein *Dion* was: thereby was caused to fear, (as he privately told his friends) that the magnificent things which he was about to perform when they had flourished a small time, would decay and come to nothing. *Plutarch. in Dion.*

164. D*Ionysius Syracusanus* was put away by the Tyrant *Dion*, at which time an Eagle snatched from one of his guard a Lance, wherewith sublimely mounting, at length she let it down into the deep; whereupon the Prophet said, That the Eagle was the minister of

Jove,

Jove, and that the Lance was the Ensign of principality; and therefore he concluded, That the Prince of the gods would work the subversion of the Tyrant. *Plutarch, in Dion & Theopomp.*

WHen *Crœsus*, King of the *Lydians*, fought against *Cyrus* King of the *Persians* with equal success, and staying at *Sardis*; upon a suddain all the Suburbs were filled with Snakes, which the horses while they were going to grass, devoured; they whom *Telmisses* consulted about what happened, said, That there would come a forreign Army which would overcome the Natives; for, say they, a Snake is a child of the earth, and a Native; but a horse is an enemy, and stranger. In the mean time, *Crœsus* was taken of *Cyrus*, and stript of his Kingdom. *Herodotus, lib*, 1. 164.

WHen *Dion* was about to raise Warr from the Iland *Zazinth*, against the Tyrant *Dionysius*, at the solemn vows and sacrifices, the Moon was eclipsed; moreover, ecliptick circuits, and the shadow which meeteth the Moon, was no strange thing to *Dio*, who thought the Earth the object of the Sun: but because he desired to elevate the minds of his astonished Souldiers, he called for *Miltas* the *Thessalian* Prophet, who when they were all called together, made a learned Oration, wherein he advised them to be of good courage, and assure themselves of great success; for that god had declared himself defective by the eclipse, by reason of the presence of their illustrious Leader; and that there was nothing more illustrious then *Dionysius* the Tyrant, by the glorious splendour of whom, they should overcome the *Sicilians* as soon as they should there arrive. *Theopompo Plutarch. in Dio.* 165.

THe Sacrifices offered by *Dionysius* the younger to the gods, portended great prodigies, at that time when he most tyrannically put away *Dion*, the Sea was so high by a tide, that it overflowed the Castle; yet within four and twenty hours the water was so sweet, that it was potable, and that many who tasted thereof, declared the same: Which thing *Plinius* remembers, in his book 2. cap. 100. Swine brought forth piggs that had all their parts, but that they wanted ears; the Prophets expounded that, to portend defection and rebellion, and that the Citizens should be no longer obedient to the Tyrant; and that the sweetness of the water signified a vicissitude to the *Syracusians*, by alteration of their sad and heavy times, into better and more comfortable. *Theopompus and Plutar. in Dion.* 166.

A*Ctius in Bruto* writeth, *Tarquinius Superbus* had a dream to this purpose, That a Shepherd came to him and brought him two Rams, and that he immolated one of them, and that he saw a survivour, who rushing upon him with crooked horns, he was with a suddain impetuous force cast prostrate upon the ground upon his back, and casting his eyes towards Heaven, he perceived the Sun 167.

to

to passe through a new orbe and unaccustomed way; which when he had related to Interpreters, they advised the King to take heed, lest he whom he accounted rude, a beast and monster, being armed with wisdom, should drive him out of his Kingdom; and that what was shewed him by the Sun, portended a change to the people: which happened accordingly; for *Brutus*, whose brother the King had oppressed, and whose wit he but sported and mocked at, drove away the King, and Kingly Title; and the *Roman* State was so altered, that instead of one perpetual King, it begun to have yearly two Magistrates. *Petrarcha de Somniis, ex Ciceronis, lib.* 1. *de Natura Deorum, Accii Bruto.*

168. HIppocrates, the most valiant Duke of *Athens*, being alone, chanced to see at *Olympia*, a sight portending strange things; for when he had immolated the host, the pots (as they were ordered) were full of flesh and water, and without any fire put to them, grew so hot, that the water boyled over: which portent, *Chilon* the *Lacedemonian*, who by chance came thither, beholding, first perswaded him, that he should not bring his Wife thither, being fruitfull. Secondly, if he had a Wife, that he should put her away; and if she had born him ever a son, he should resign him: but *Hippocrates* not observing the counsel of *Chilon*, but promoting his son *Pisistratus*, he invaded the Tyrant at *Athens*. *Herodot. l.* 1. *Sabel. l.* 6. *Ennead.* 2.

169. AT *Thebes* in *Bœtia*, in the Temple of the Law-giving *Ceres* the time when by the conduct of *Epiminundas*, the people of *Leuctrica* overcame the *Spartanes*, the Spiders had woven white webs about the Valleys, the *Macedonians* now by the conduct of *Alexander* the Great, invading the Coasts, there presently appeared sights portending ruine and destruction to the City, all things were filled with black workmanship. *Pausanias in Bœoticis.* This sign was three moneths before *Alexander* came to *Thebes*, about that time, the Statues which stood in the Common Hall, were seen to send out of the huge gravings abundance of sweat, besides these things, it was testified to the Magistrates, That the Pond or standing Lake which was at *Onchestus*, sent forth a noyse like to the Lowing of Cattle, and that there was in *Dirces* a certain horrid bloody shape, which swimmed upon the water, and there were not wanting some of *Delphos*, who said, That the top of the house which the *Thebans* built, appeared to the *Phocensian* people to be full of blood; the Prophets said, That the Web did portend the gods migration from the City; the shape of the Heavenly bow, perturbation, and various sorts of molestations; the sweat sent from the Statues, extream losses; and moreover, the blood which was seen to appear in many places, shewed, that bloody slaughter would ensue at *Thebes*. *Diodor. lib.* 17.

At

AT *Saguntum*, before it had suffered the misery which *Hannibal* afterwards inflicted upon it; amongst many and daily monstrous sights which were seen, A child which was almost born out of his Mothers belly, returned back to the Mothers womb again: Which Prodigie, the prophets said, did foreshew a destructive Warr, imminent and fatal destruction; so that it was utterly overthrown by slaughter. *Alex. lib. 2. cap. 31.* 170.

ARchilaus, Tetrarch of *Judea* and *Idumea*, was sent for, being accused of Tyranny by *Cæsar*, to *Rome*; who after hearing the accusations of his enemies, and his own defence, banished him to *Vienna* in *France*, and taking all his substance from him before he exiled him, in the tenth year of his Government; before he was sent for to *Rome*, he told to his friends this Dream; He saw ten ripe ears of corn full of wheat taken away by Oxen; and considering that his dream was worthy to be taken notice of, he consulted with interpreters of dreams concerning it; who disagreeing concerning the meaning thereof, *Simon*, one of the *Essæi*, to wit, one that abstained from flesh, wine, and women, as all the Jews of that Order did, (making an apologie) said, That this vision did portend change to *Archilaus*, and that to the worse; for that Oxen did signifie misery, because this kind of creature is under continual labours; and furthermore, it foreshewed mutation of things, because the ground being turn'd by the labour, retains neither the same place nor form; but those ten ears of corn, shew the number of ten years, for that they go about by annual turnings, and that immediately there would ensue an end of the domination or rule of *Archilaus*: so did this Jew interpret the dream. Five dayes after this vision, *Cæsar* sends a procurator to *Judæa* to summon *Archilaus* before him, *Joseph. l. 17. c. ult.* 171.

AT the Palatine house of *Mediolanum*, seven dayes before the Lievtenant Governour *Barnabas* was taken by his Cosen *Galeacius*, there was such vehement lightning, that the hangings of his Inner Chamber were burnt with a Thunder-bolt, and his Ensign being a marble Viper, was shattered in pieces. A Prophet then, a domestick, whose sirname was *Medicina*, in the nones of *May*, observed the unhappy conjunction of three Stars, (he had formerly predicted much) and then he endeavoured to retain him whom he saw running precipitately towards his destruction, which was thereby threatned; but such was the hidden power of his fate, that he went on his way, being wretchedly infatuated. *Jovius in Barnaba.* 172.

ZEnon the Emperour hearing of the discomfiture of his Army, flees into a little Castle sited upon an hill, which the people called *Constantinople*; which considering immediately after his coming thither, he with sighing said to his company; Poor man, 173.

Is it the sport of the gods, who have thus deluded me? for the Prophets did confidently affirm, That it behoved me to be at *Constantinople* in the moneth of *July*; whereupon I thought I should have been in the City, but (poor wretch as I am) I am onely in this little Hill, which beareth the like appellation.

174. A Certain man called *Harold*, who bragged that he had a familiar spirit; told *Frederick* the second that he should die in the *Florentine* field; Therefore, in that his last journey from *Thuscia* to *Apulia*, he used all possible care to avoid it; but falling into a grievous Feaver, he was forc't to lye at the Castle of *Apulia*, six miles distant from *Luceria* (which they call *Florentinum*) assoon as he remembred the prediction of *Hariolus*, and the name of *Florentinum*, he perceived that the end of his life was at hand. *Collenutius, l. 4. Historiæ regni Neopolitani.*

175. CErtain Writers affirm *Ezelinus* a *Roman*, and *Albericus* brethren, bloudy and fierce men to have been the sons of *Adebheida*, a Lady of the Noble bloud of the *Tuscans*, of so high a wit and discretion, that (beyond belief) as well by observing the Heavens and Stars as Magicall Art, she foresaw things to come. Many Predictions which accordingly fell out, were demonstrated to her Husband and Children, and especially this one; That on the day of her death, she pronounced three Verses in manner of an Oracle in which she chanted forth the might, and progresse, and the very place of the death of her sonnes, and it appeared by the events nothing of the Prophesy but came to passe. Now I shall say nothing of *Albericus*, whereas *Ezelinus* was admonished to take heed of *Cassanum*, being ignorant thereof by reason of the obscurenesse of the place, he ever most studiously avoided the Castle *Cassanum*, bordering upon the *Paduans* and *Hetruscians*, supposing it the fatall place; at length after he attained the age of seventy years, whilst with all his might he warred against *Mediolanum*, his terrible and insolent spirit making him hated by almost all the *Longobards*, he was by them circumvented, for having passed the bridge, and finding himself in extream streights, and inquiring the name of the place, assoon as he heard *Cassanum* named, and remembring the confusion threatned by it, clapping his spurs to his Horse, he ran headlong into the River before him, murmuring to himself, O inevitable fate, O my Mothers presages, O how was *Cassanum* hid from me! And before he could well swim over the River, he was fallen upon by an innumerable Army, who had possessed themselves of the brink and banksides of the River. *Petrarcha.*

176. MAchabæus King of the *Scots*, fearing *Magduffus*, being admonished by Soothsayers, was told by a woman a Fortune-teller, that he should not fall by the hands of any man that was born of a woman, and that he could not be overcome before the wood *Bernen* were carried to the Castle *Donusinna*, which was a great way distant.

stant. Therefore he falsly thought himself invincible, and free from all stratagems and deceits of his enemies, having cut down the wood *Birnen*, and carried every stick to the Castle, wherewith he compassed the Castle the day before he was overcome: to be short, he was slain by *Magdussus*, who was not born, but cut out of his Mothers belly. *Cardanus de rerum varietate. Lib. 16. cap. 93.*

ANtonius of *Leva* animated *Charls* the fift, Emperour, to war upon *France*, and undertook to be Generall of the Army, although he had been informed by the Oracles, that he should be afflicted with cruell sicknesse, dye in *France*, and rest at the Church of St. *Dionsiyus*, which he interpreted should come to passe by his extending his Victory to *Paris* it self; but it fell out far otherwise. For the *Cæsarian* Army which he led, was wasted with a Flux, and he, spent by watchings and griefs, died near the City *Narbo* in *France*, and was buried at Saint *Dionysius*. *Sabellici supplementum*, 20. 177.

AMilcarus, Duke of the *Carthagenians*, besieging the *Syracusians* against *Agathocles*, was told by a Sooth-sayer (who gathered this conjecture by the observation of the entrals of beasts) that the next night after he should sup with the *Syracusians*, who when he conceived he should have obtained Victory over them, by a sally which they suddenly made out of the City, took him Prisoner, and carried him to sup with the *Syracusians*, contrary to his will, where by cruell torments he died. 178.

THe *Velitri* consulting an Oracle there, where *Cæsar* was born were answered long before from the top of the wall, which by its height threatned heaven, that one who should be born in that Town, should be a great commander in the World, in confidence: whereof the Citizens did immediately, and long afterwards, make war against the *Romans*; at last by what afterwards they saw, it appeared that by what was shewed, the might of *Augustus Cæsar* was portended. *Suetonius.* 179.

HAdrianus Cornetanus Cardinal, not drawn thereto by malice but an ambitious desire of reigning, looked after the death of *Leo* the tenth: For he conceived an assured hope of obtaining the Papacy by the Oracle of a fortune-telling-woman, who telling to him, asking fortune of her, many things past of his publick and private fortune, most exactly true: she also constantly affirmed that one *Hadrian*, an old man, of obscure birth, a great and studious Scholler, who by degrees obtained sacred honours by his own merit, and not by the favour of great men, assoon as *Leo* departed this life, would succeed him in the Papacy: all these descriptions he conceived did congruously and apparantly belong to him. For he was born at a poor Village called *Cornetus*, in the coasts of *Tus-*

cany descended of a poor family almost sordid, onely by the benefit of his learning, attaining the dignity of sacred orders. The Oracle of the old Woman proved true, but *Hadrianus* the *Cornetanian* was deceived, for he did not succeed *Leo*; but one *Hadrian*, an old man, a *Batavian*, son to a poor labourer, being illustrious by his learning, after *Leo*, obtained the prodigious felicity of the Papacy. *Jov. in Leonis vita, lib.* 4.

181. WHen *Alexander* the Great, determined to fight against the chief City of the *Oxodracian Indians*, a certain man called *Demophon*, being one of those that used to make ostentation of predictions, came to the King, and told him, that he had observed by Augury, that there was great danger portended to him by reason of a wound which he should receive in fighting against the *Indians*, and therefore he admonished *Alexander* to divert his intention from invading that City: who rebuked him for going about to apall the courage of valiant men, and providing all things necessary for his March, he leading a great Army, arrived at the City, and intending to storm it, he placed his Artillery against it, and making a breach in the wall, broke into the City, killed many, and pursued those that fled to the very Castle; and whilst the Army of the *Macedonians* were seeking to scale the Walls, He, without any cunctation, snatching a ladder, and artificially bearing his buckler over his head, he falls a scaling the wall, and used so much celerity therein, that before the drowsy *Barbarians* could get to the wall to defend it, he got to the top thereof: the enemies durst not approach to grapple with him, but put him hard to it by Darts and Arrows which they threw and shot at him. The *Macedonians* with two ladders which they had reared to the Wall, did oft endeavour to scale the wall, and relieve *Alexander*, but were still repulsed by the enemy. Wherefore he being destitute of any help, alone, and loaded with defensive and offensive Arms, leaped into the very Castle, and most valiantly defended himself against the *Indians*, who violently ran about him, but he seeing a tree near the Wall, stepped unto it, and leaning his back to it, made it so much his defence, that they could not come about him; and now laying about him at his enemies by dint of sword, though he shewed great courage by his most valiant deeds, which, like a Royall King, to the astonishment of his enemies, he demonstrated, insomuch that he seemed to desire nothing but a glorious death, receiving many shots and blows upon his helmet and buckler, yet at length an Arrow which was shot at him, lighted a little under his pap or breast, and there sticking, he was constrained by violence of his pain to fall upon his knees; which an *Indian* who was enraged by a wound which he had received from him soon perceiving, furiously marched to him, and fell upon him, but was by one blow with his sword suddenly dispatched. The King then catching hold of a bough of the Tree within his reach, helped himself off his knees, and begun to provoke his enemies to fight; in which

which interim *Peusestes*, one of the Squires of the Kings body, scaling the Wall, was the first that came to the defence of his Prince, and after him many more, who put the *Barbarians* to flight, and delivered *Alexander* from further danger. *Diodorus, lib.* 17.

A Certain servant, a *Syrian*, born in *Apemea*, whose name was *Eunus*, who delighted in Magicall enchantments, and circulatory legerdemains, served amongst the *Eunensians* in *Sicilia*. This fellow would take upon him that he could by instinct and revelation from the Gods, who appeared to him in his sleep, tell things to come; shortly after, he bragged that he could foretell future events, not onely for that the gods appeared to him asleep, but also waking, and that they plainly told him of things to come: when as by many of his Prophesies, he was found a notorious liar, yet in the mean-time some things came to passe according to his predictions, which was a reason that no man questioned him for his false Prophecies, but what he chanced truly to foretell, was so observed and applauded, that the people shortly had a high esteem of him; at last he devised to blow a flame of fire out of his mouth with a certain fanatick fury, he Prophesied like as it had been one of the Priests of *Apollo*, to which purpose he had a nut, or something of like nature bored through, in which he put fire, and combustible matter to nourish it, and putting it into his mouth, and blowing, sometimes sent forth sparks, and sometimes flames, this fellow was used before any defection, to brag that the *Syrian* goddesse did appear to him in his sleep, and tell him that he should obtain regall dignity; and he did not tell this onely to the ordinary sort of people, but likewise he daily related the same to *Antigines* the *Eunensian* his own Master: his relation raysing much laughter, and *Antigines* taking great delight in his prodigious lies, had him as a jester to wait upon him at his feasts, and would enquire of him concerning state-affairs, and what would become of all the company, and when he answered them all with great confidence, and promised that it would come to passe, that he should shew great lenity and clemency to his Lords, he raysed great laughter amongst them. The common people raysing a tumult, come to this *Eunus*, and asked him if the gods favoured their enterprise: he approving the thing, perswaded them to go on therein, and presently four hundred of his fellow servants, taking him for their Captain, brake into the City, and made such a horrible slaughter, that they spared not very sucking Infants, and this was the beginning of the servile Warre which made such horrible destruction in *Sicily*, that *Rutilius* at length with much ado, made an end of it. *Diodorus Siculus, lib.* 34. 182.

VVHen at the *Thermopilæ* long Mountains passing through *Græce* to the *Egæan* Sea, three hundred *Lacedemonians* were to fight against *Xerxes*, *Megistias Acarnas*, a Prophet of the 183.

race

race of *Melpodes*, told that it was apparent, That death was imminent over all their heads; though *Leonides* offered openly to dismiss him, that he should not undergo such hazard of his life, yet he would not depart, but also caused his onely son to go along with him, and be a Souldier; all the rest of his fellow-Souldiers which were discharged of their service, went their wayes; the *Thesbiensian* and *Theban* Souldiers went on, and continuing with the *Lacedemonians*, they all perisht together. *Herodotus, lib.* 7.

184. WHereas it was often given out as an Edict, That whosoever either privately or publickly did predict or foretell the death of any man, should suffer death; at length *Domitian* the Emperour commanded *Ascletario* to be burnt, and *Larginus Proclus* to be hang'd, for that they foretold the day of his death: the one of these Fortune-tellers was sent by the Governour of the Province of *Germany*, to *Rome*, where he constantly affirmed what he had predicted concerning *Domitian*, and named a certain day, not long too, wherein the verity or vanity of his Art might be judged; therefore it pleased the Emperour to defer the execution of his sentence till that day; upon which, his prediction came to passe: wherefore by the favour of the noble *Roman*, he was freed. *P. Ærodius Suetonio.*

185. GRillandus saith, That *Perusinus* was the greatest Magitian of all *Italy*, who singing Mass upon a certain day, and coming to that part of it at which he was to turn to the people and say, *Orate pro me*, &c. he said, Pray for the Castles of the Church, who are now expiring their lives: and at the same instant, the Souldiers of a Castle, twenty five miles distant from *Perusium* where he said Mass, were slain. The like story we read in *Philip Comineus*, of a certain *Italian* Archbishop of *Vienna*, who in the presence of King *Lewis* the 11th, celebrating Mass upon the day of the Epiphanie, at the Church of St. *Martin* at *Turon*, when he offered the *Pax* to the King to kiss, pronounced these words; *Peace to thee, O King, thy enemy is dead.* And it appeared, that *Charls* Duke of *Burgundie* dyed the same hour at *Nanceum* in *Lotharingia*. *Comineus* telleth many things of this Archbishop, which seem to be the certain effects of meer Witchcraft.

Of

Of the Dreams, Visions, Revelations, *and other such kind of Legerdemanes and mockeries of* Evil Spirits.

AGamemnon, leader of the *Greeks* against *Troy*, when he had 1.
taken *Briseides* from *Achilles*, *Thetis* interceding *Jove* for her son, that he would subject the *Græcians* to the *Trojans*, till they really perceived, and found by wofull revenge, what losse, trouble and vexation they had caused to *Achilles*, by their injurious dealing with him: *Jupiter* sends a dream to *Agamemnon*, wherein he commands him to draw out his Army, νῦν γὰρ κεν ἕλοι πόλιν εὐρυάγυιαν Τρώων, for now he should take *Troy*. *Jove* cannot lye, (that he full well knew) yet he well saw that he could not take the City that day: *Jupiter* plaid or sported with him by the abstruse meaning of the word; for the adverb νῦν, signifies in the Greek, not onely present, but instant; and hath that latitude, that it signifies past, and not much past; and to come, and not far off; *Jupiter* therefore meant by τὸ νῦν, the tenth year, which was then present, which was not long from the destruction of *Troy*. But *Agamemnon* interpreting, or construing his Dream to mean the present day, he drew out his Army immediately, and received a great overthrow. *Iliados*. β.

CYrus King of the *Persians*, leading an Army against the *Massagetians*, being at rest, dreamed, that he saw *Darius* the eldest 2.
son of *Hystaspes*, having two wings, with the one whereof he overshadowed *Asia*; and with the other, *Europe*. This *Darius* being twenty years of *Age*, at this time was left by his father at *Aristimentum* in *Persia*; *Cyrus* awakened out of his dream, and suspended with this nocturnal vision; and casting many wayes what should be the meaning thereof; at last said, That thereby was revealed to him from the gods, that *Hystaspes* and his son *Darius* did lye in wait to surprise him and his Kingdom, he used therefore his utmost endeavours to return into his own Countrey, the *Massegetians* being conquered, and leaves his son in his place; but that Vision foretold, That *Cyrus* should be shortly overthrown, and that ere long *Darius* should obtain his Kingdom: which came to passe, after a short reign of *Cambyses*, which came betwixt this and *Darius* his Conquest. *Sabellicus, lib. 6. Ennead. 2.*

3. SOcrates foresaw in his dreams, that his Scholler *Plato* would be an excellent Orator and Philosopher; for the day before (he being brought to him by his father) *Socrates* in his dream saw a white Swan fly into his bosome, which by his musicall striking of his wings, filled the Ayr; which Dream, as soon as *Plato* was brought to him, he declared. *Pausanias in Atticis.*

4. HIppocrates in his Epistle to *Philopomenes*, relates his Dream thus; That meditating solicitously of *Democritus*, (to whom being called to cure the *Abderitani*, he saith, that health would meet him in the morning). I saw, quoth he, *Æsculapius*, and as we were both before and even at the ports of the *Abderitani*, *Æsculapius* appeared not, as his pictures speak him, mild and gentle, but with squalid habit, and an horrid aspect; and there followed him Dragons, a fierce kind of creeping creatures, of huge length, hissing in desarts and lawnes; he had in his company likewise, men that followed him with boxes of medicaments handsomely closed up: immediately he reacheth forth his hand to salute me, which, God knowes, I most joyfully imbraced; I desired to wait upon him, and to serve him in his administring Physick; but he answered, for present 'twas not needful; for this goddess of mortals and immortals will conduct thee, being a stranger: Whereupon turning my self, I beheld a goodly fair Lady neatly and gloriously adorned, about whose eyes there appeared such a circle of shining splendour, that exceeded the glorious brightnesse of Stars. He thereupon departed, but the Lady taking me kindly by the hand, leads me on a grave pace through the City; and when we approached near a house, wherein I thought I should have been entertained, she departed like a ghost, saying, To morrow I shall find you with *Democritus*. To whom as she was going away, I said, Dear Lady who are you? and how may I call you? *Truth*, sayes she, but she that thou seest coming towards thee, (and presently another Lady not uncomely appeared to me, of a more bold aspect, and more fierce) whose name she told me was *Opinion*, and that she lived with the *Abderetani*. When I therefore awaked from my Dream, I conceived the interpretation of it to be, That *Democritus* needs not a Physitian, God departing from administring of Physick, when there is no matter or sicknesse which requires it; but that *Truth*, which alwayes dwelleth with *Democritus*, saith he, is in health; and that *Opinion* which saith he is sick, remaineth amongst the mad *Abderetani*.

5. ALexander was descended from *Hercules* by *Carinus*, and from *Æacus* on his Mothers side by *Neoptolemus*, as it was verily thought. It is reported, that when *Phillip* King of *Macedon* first courted *Olympiades*, taken with her beauty, (by the help of her brother *Arybba*, whom *Diodore* in his sixteenth book calleth *Arymba*) whose friendship he obtained, he stole her away from her Parents,

rents, and married her, and that the night before they enjoyed nuptial rights, in a dream he thought he saw *Jove* touch his belly, being descended from Heaven in thunder; whereupon there was a huge fire which arose, and presently dispersed it self into flames all about. The same *Philip*, a short time after his marriage, dreamed, That he sealed his Wives belly, and that the sculpture of the seal, as it seemed to him, was the Image of a Lyon; which vision he declaring to some that took upon them the interpretation of dreams, they advised him to set a strict Watch or Guard upon his Wife; but *Telemesus* said, She would bring a Lyon-like child, for that no vain thing is to be sealed; therefore the dream signified, that she would have a child of perfect animosity and courage. *Plutarchus, in Alexandro.*

SOphocles did often dream, that *Hercules* speaking to him by name, called him thief, because he had stoln a golden vessel out of his Temple. And that being detected and brought before the State, he confessed himself guilty of the theft whereof *Hercules* accused him; wherefore from that time ever after, the Temple was called by the name of *Hercules* his Temple. *Fulgosus, lib.* 1. *cap.* 5. 6.

ANnæus Seneca, a Senator of *Rome*, being commanded by *Claudius*, the Emperour, to undertake the Tutorship of *Nero*, as yet a child hopefull, by a towardly genius; the night after he received him, (as 'tis reported) he dreamed, that he had to his Scholler *Caligula*, whose famous cruelty had appeared to the World: Not long after the conditions and manners of *Nero* changing, or rather being detected, appearing, he proved himself to have a soul void of humanity; insomuch, that it was admired, because he was so like *Caligula*, how it could otherwise come to pass, but by the transmigration of *Caligula*, his soul out of Hell, into *Nero*. *Petrarcha ex Suetonio & Dione.* 7.

EUdemus a *Cyprian*, a familiar friend of *Socrates*, travelling into *Macedonia*, cometh to *Pheræ*, a rich and famous City of *Thessaly*, but oppressed and brought somewhat low, by the inhumane tyranny of one *Alexander*, he was there taken with such heavy sickness, that Physitians despaired of his health; who thus afflicted, dreams, that he saw a gallant young man, who coming to him, assured him of three things to come, That he, though now extreamly sick, should shortly recover his health; That the Tyrant of that City should dye within a few dayes; And that he within five years should go to his own Country. And the two first did manifestly come to passe accordingly; for he beyond all hopes recovered his health; the Tyrant was slain by his Wives brothers: the third was somewhat more obscure; for about the end of the fifth year, as he was going from *Sicily*, where he then lived, to *Cyprus*, he was taken out of this World by Wars at *Syracusa*: we find, that Interpreters of Dreams excuse the not coming of *Eudemus* home accord- 8.

ing to the dream, by saying, That by death his soul was delivered from the bonds of his body, and returned to her Countrey. *Petrarcha.*

9. ASpasia, the daughter of *Hermotimus*, after her Mother *Phocensis* dyed in labour, together with her child, being educated in penury, and want of a Parent, yet modestly and handsomely she often dreamed, that she saw one, who told her, that her fortune should be such, that she should be married to a gallant and honest Gentleman; it chanced to the Maid, that a swelling rose upon her very chin, most ugly to behold, which was a cause of much grief both to her father and her: whereupon her father brought her to a Physitian, who undertook to cure her, upon condition that he should give him three *Staters*, (which is worth seven shillings of our English coyn) for his pains; When the father said, 'Twas more then he had, the Physitian dismissed the young Maid uncured, who thereupon was most grievously tormented, so that she ate nothing; that night, an opportune sleep seizing upon her, she had a Vision, wherein she heard these words. *Be of good courage, and trouble not your self with Physitians, but take a Rose of Venus, and beating it together into a salve, apply it to your swelling.* Which when she awaked, she accordingly performed, and her swelling was clean taken away, and *Aspasia* so far transcended all the Ladies of her time, in glorious beauty, vertuous life, and incomparable carriage, that *Cyrus* King of the *Persians*, enamoured with her excellencies, first married her, and after his death *Artaxerxes* took her to Wife. You may read the Story elegantly set forth by *Ælianus de varia historia, lib.* 12. *à principio.*

10. IN the time of *Plinius*, the Mother of a certain Souldier who served in the Prætory, dreamed, that she ought to send to her son the root of a wild Rose-Tree, or Sweet-brier, which she had seen and observed in a Grove the day before by reason of its beauty, to drink in milk: This happened in *Laretania*, being the nearest part of *Spain*. And it came to passe, that this Souldier having been bitten with a mad-dog, whereby he grew so ill, that he began to fear the waters, and shew many symptoms of his infirmity; he received a Letter from his Mother, wherein she desired him to make use of the Medicine which was shewed her in his Vision; which he observing, and performing, became presently free from the misery he was in; and not onely he, but any that afterwards upon like occasion, made use of that medicine. *Plinius, lib.* 25. *cap.* 2.

11. ÆSculapius of *Athens* prescribed by Oracle to *Plutarch* an *Athenian*, and *Domninus* a *Syrian*, who bruised by I know not what chance, did spit blood, that they should be filled with Swines-flesh; but *Plutarch*, though by the Law of his Nation he was not forbidden Swines-flesh, and therefore might have made use there-

of

of according to the prescription, utterly refused it, and awakened from sleep, stretching forth his arms in his bed, and beholding the Statue or Image of *Æsculapius* (for he lay in the porch or entry of the Temple) he said, Why didst thou prescribe this cure to an Hebrew or Jewish Lord? for neither hadst thou bid him to be filled with Swines flesh. Which words when this man had spoken, *Æsculapius* (a most sweet sound being uttered out of the Image) prescribed him another way of curing the disease. But *Domninus*, having followed the dream otherwise than the instructions of the *Syrians*, do lead unto, not the example of *Plutarch*, he both then and ever afterwards ate that flesh: and it is reported, if at any time it had ceased one day, the disease to have waxed worse, untill they were fullfilled. *Suidas.*

A Certain *Persian*, *Epixyes* by name, a Noble Lord of the upper *Phrygia*, laid wait for *Themistocles*, going down unto the Sea by reason of businesse pertaining to *Greece*, after that he fled to *Xerxes*, *Pisidians* being long since provided, who in the Town, which they call [*Leontocephalon*] (that word signifieth the heads of Lyons) that they might kill him, walking in the night. To whom they say, the Mother *Idea* being set before him by a dream, to have said; O *Themistocles*, avoid thou the head of Lyons, least thou run into the Lyon. For this thing therefore I require from thee the hand-maid *Mnesiptolema*. From whence *Themistocles* being overwhelmed with fears, the goddesse, being worshipped, declined the Kings way, and being gone past that place, he now sate down with others in the night. But when one of the beasts which carried his Tent, had slidden into the River, the servants of *Themistocles* opened the arris hangings, being made wet, to dry them. In the mean time the *Pisidians* run to them with their Swords. But when they could not sufficiently see through those things that were dryed, unto the Moon; They thought they were the Tents of *Themistocles*, and that they should find him resting within; when as now going nearer privily, they carried away the Arries, the servants being intentive, flew upon them, and quickly took them. So he having rid himself of the danger, in reverence of the goddesse, which had been presented before him, he built the Temple of *Dyndimena* at *Magnesia*, of whom he made his daughter *Mnesiptolema* a Nun. *Plutarch. in Themistocles.* 12.

L. *Lucullus* going to *Hellespont*, built or fitted a Navy for the *Mithridatick* war. Being brought to *Troas*, he turned aside in the Idoll Temple of *Venus*. Being asleep in the night, he seemed to see the Goddesse standing by him; who said, 13.

Why sleepest thou, couragious Lion here,
When num'rous Dogfish is next present there.

He arising, his friends being called unto him, put forth the dream, it

it being as yet night. Some of *Troy* were also present, who shewed him, that there were five of the King's Gallies with Oars at the Haven of the *Achaians*, thirteen which bent their course into *Lemnos.* Therefore he presently lets loose, and obtained these; he killed their Lievetenant or chief Commander. *Isidore*, &c. *Plutarch in Lucullus.*

14. M. *Arcorius*, a Physitian of *Augustus Cæsar* (when two Armies of the *Romans* had stood in the fields of *Philippi*, here the Army of *Octavius* and *Anthony*, there of *Brutus* and *Cassius*, and the next day they were to joyn battell) received a Dream from *Minerva*, that he should warn *Octavius* labouring with a grievous disease, least by reason of health being against, he should not be present in the next battell. The which when *Cæsar* had heard, he commanded him to be brought in a horse-litter into the battell, in the which while (for the getting glory) he had watched and warded above his strength, he was freed of his disease, and was freed from the Souldiers of *Brutus*, thinking of his murther, and robbing his Camps, and striking thorow the empty Horse-Litter with Arrowes and Darts. *Cicero*, Book 3. Of Divining, in *Augustus.*

15. SEleucus was the son of *Antiochus*, who was one of *Alexanders* Captains. He had *Laodice* for Wife; who, that night in which she conceived *Seleucus*, it seemed to her, being at rest, that she lay together with *Apollo*, from whom she had received a ring ingraven with the shape of an Anchor, and that he was found in the bed, and to be kept with diligence. *Laodice* gave him unto *Seleucus* (being well taught concerning his birth) going with *Alexander* into *Asia.* It is added, that *Seleucus*, and those begotten by him, had their thigh marked with a naturall Anchor.

16. WHen the *Romans* being once shut up in difficult places by the *Samnites*, were greatly pressed upon; *P. Decius*, then Tribune of the Souldiers, he saw himself in his sleep, to lye between most thick wedges, dying with much glory. By which dream, the most valiant man, most thirsty after glory, yet not so much affrighted, as encouraged unto the desire of his promised end, began to decline no kind of danger: and being admonished by friends, that he should fight the more warily, he opened unto them his dream and purpose. Then notwithstanding being (beyond thought) unhurt he brought the army out safe from the jaws of their enemies. But after three years passed between, the late truth was brought to sleep. For in the *Latine* War, himself being Consull, sacrificed himself for the Common-wealth: and being brought into the middle of the enemies Armies, he dyed with such glory, that he stirred up his son unto the like desire of an hereditary death. These almost after this manner, are both written in the Annals of *Rome*, and related by *Tully.*

C. Gracchus

C. *Gracchus* saw the shape of his brother *Tiberius* (who was killed in the sedition of the field Law) in his sleep, saying. He might delay as much as he would, yet he must perish with the same death, by which he had died. Which also happened. For when after most destructive Lawes published, he had possessed the Mount of *Aventine* with an armed multitude, by *Lucius Opimius* he was slain. *Cicero* in Book 1. Of Divination. *Plutarch*, in the life of the *Gracchians*. 17.

CAlpurnia the Wife of *Julius Cæsar*; saw in her rest, that night which was the last he lived on the Earth, that he was slain with many wounds, laying in her bosome: and being exceedingly affrightned through the cruelty of the dream, ceased not to intreat him, that the next day he would abstain from the Court. But he not moved with a Womans dream, thought to do that, he earnestly desired to go to the Senate, in which the hands of *Parricides* were brought on him; where, by *Brutus* and *Cassius* he was slain. *Valerius*, Book 1. chap. 3. 18.

L. *Cornelius Sylla*, not onely foresaw his death, but also wrote somewhat of it: For in the twenty second Commentary of deeds done by him, two dayes before he deceased, he set to the last hand; and saith, the *Chaldeans* foretold him, That where he had famously lived, he was to depart in the flowr of happiness. He telleth also, That his son, who had dyed a little before *Metella*, was seen in a dream to stand by him in an unusual garment, and to have prayed his father, that he would lay aside cares, and would go forward with him to his Mother *Metella*, there with her to live in rest. *Plutarch. in Sylla.* 19.

A Beholder of Playes, who standing in the place of beholding, had mused in his sleep, that he was slain by a sword-player who seemed to be present; by and by he told the sitters by, that he had seen the Dream; so being killed by him with an Eel-spear, he taught by experience, the vain dream to be true, by a miserable issue. *Alexander*, *book* 3. *chap*. 26. 20.

GReat *Sfortias*, the day before he departed from *Orthona* against *Braccius*, who besieged the City *Aquila*, in the year 1425, dreamed about the morning, That being overwhelmed with a deep heap of waters, was conversant in the greatest danger of his life, and to have beheld a man in a Gyant-like shape very like to *D.Christopher*, of whom even with a great and often repeated voyce, he besought help in vain. But he being nothing warned by his dream, departing by *Orthona*, in the crosse passage of the small River *Aternus*, (which at this day hath its name from the Town *Piscaria*) while he brought help unto a Lad, his Armour-bearer being in jeopardy, his right hand being stretched forth, pitching in the 21.

the muddy Foord, his horse, although famous, failed in his hinder legs, and so his armour weighing him down, he was drowned. *Jovius, in his Life.*

22. MAlpaga, an Archer, was not an unacceptable servant unto *Galeatius Sfortias*, Duke of *Mediolum*, among his houshold-servants. This man, the day before that *Galeatius* was killed, he saw in the night, at the time of rest, as if himself had been present at the thing, him being thrust thorow with wounds made, to be put together with his father in the same Coffin. That which afterwards he waking beheld to be done, *Galeatius* being dead, while a proper coffin was made for him. Which sight, the same *Malpaga*, before the Duke was killed, being through fear astonished, had told unto his Earls. *Fulgosus.* B. 1. ch. 5. *Of Examples.*

23. MArk-*Anthony Taurell*, Earl of *Guastella*, when he warred in the Kingdom of *Neapolis*, in that War which *Ferdinand* the Elder, King of *Arragon*, waged with *Renatus* King of *Andegavia*, in the standing Camps, which he had in the Country of the *Brutians*; arising in the morning from his bed, he told those his Souldiers who had stood about him, that he saw in his sleep, that he was drowned in the water: and therefore decreed to abstain from swimming, to which he had accustomed himself. But when at noon-day after sleep, being cloathed with a Souldiers warlike garment naked from above, he had come to walk to the neighbouring Lake, and saw some of his Souldiers swimming, being unmindfull of his night-dream, and perchance the destinies so drawing him, letting himself down with some others into the Lake to swim, according to the dream that he had seen, he was drowned, when as none of his Souldiers could bring him help. *Fulgosus, book 1. chap. 5.*

24. HOrace *Perusine*, servant of the Feasts or Junkets unto *Alexander* of *Medices*, Duke of the *Florentines*, a little before that he was killed by *Lawrence* of *Medices*, was vexed with a Feaver, from a vapour, as is meet to be believed, of black choler, he had a sight thrice in the night, in the which he beheld the Prince to be stabbed by *Lawrence*: Which images of things, drave the sickman, that he told it to *Paschall* the Prince's Physitian, to be related to the Prince. But *Paschall*, carefully doing duty, found the Prince in that mind, that he said it was a fable of a dreaming sick man; admiring, why the whole house had conspired together for hatred of *Lawrence*: *The Supply of Sabellicus, book 22. out of Jovius.*

25. BAptista of *Cardanum*, studying at *Papia*, on a certain night, as soon as he arose, tryed to kindle a sparkle of fire. In the mean time he heareth this voyce, Go, my son, go to *Rome*. And he saw a great brightnesse, like a bundel of burning chaff. He being affrighted, his fire-light being laid aside, lay hid under the bed,

bed, untill his chamber-fellows returned out of the University. When they returned, thinking him to be sick, they knock at the door, he openeth it. Straightway, to them enquiring the cause, he answereth, He thought his Mother to be dead, and told what he had seen and heard, and also wept. They turned the thing into a jest; partly laughing at him, partly comforting him. The day following, when as yet he had not received a message concerning his Mothers sicknesse, he was certified of her death, that she breathed out her soul in that very hour, wherein he had perceived these things. The Town of *Cardanum* is absent from *Papia* fourty two miles. *Cardane, Of the variety of things, book* 15. *chap.* 84. *tells this of his Kinsman.*

U*lysses* after his return into his Countrey, being affrighted with often contrary dreams, called together most skillfull Interpreters, telling, that a certain Image was seen by him, of a very laudable beauty, between the countenance of a man and a god, suddenly to be sent forth out of the same place. The which, to him desiring to embrace with the greatest desire, and stretching forth his hand; it was answered unto him in a man's voyce, That such a conjoyning was wicked, because it was of the same bloud and birth: for thereby the one would destroy the others work. And then to him more eagerly, asking it, and desiring to learn perfectly the causes of that thing, a certain sign arising from a male, came between his sight, and that second power or jurisdiction of his cast upon him, to have disjoyned both. Which thing, all who were present, pronounced to be destructive with one mouth, warning him to take heed of the layings in wait of his son. So, *Telemachus* by his fathers will, is banished into the fields which were in *Cephalenia*. He himself going apart into hidden and separated places, endeavoured to avoid the force of the Dreams. At the same time, *Telegonus*, whom being sprung from *Ulysses*, *Circe* had brought up at the Island *Acæa*, when he was of ripe years, going to search out his father, came to *Ithaca*, bearing in his hands a certin spear, whose top was armed with the bone of a Sea tortle, to wit, a token of honour of that Island, in which he had been brought up. Being instructed where his father *Ulysses* lived, by the keepers of the ground, being at his first passage more mistrusted, is forbidden, when as he more eagerly resisteth, he is on the contrary repulsed, he begins to cry out, It was an unworthy act that he should be forbidden from the embracement of his father. So *Telegonus* being thought to come to bring force on the King, he is more sharply resisted, for it was not certainly known to any, that *Ulysses* had also another son. But the young man when he saw himself the more exceedingly, and by force, to be repulsed, being raised up through grief, killeth, or being greatly wounded, weakeneth many of the keepers. Which things after they were known to *Ulysses*, he thinking the young man to have been sent by *Telemachus*, going forth of doors, casts the Lance which he had wont to carry for his own defence 26.

fence, against *Telegonus*. After that, the young man escaped this stroak, he sends a notable dart against his present father. When *Ulysses* fell down with the stroak, he gave thanks for his fortune, and confessed it was very well done by him, because being slain by the force of a strange man, he had freed *Telemachus*, a most dear son to him, from the wickednesse of parricide. And holding back the residue, he asketh the young man, who he was, and from what place risen, who durst kill *Ulysses* the son of *Laertes*, famous for counsel and war? *Telegonus* then knowing it was his father, tearing his head with both his hands, uttered a most lamentable weeping, being exceedingly tormented for the death brought by him on his father. *Dictys, in book 6.*

27. PIndare, a Lyrick Poet, his age being now finished, seemed to see *Persephone* to stand by him in his sleep, and to complain, That she onely of all the gods was not adorned with his verses. But when he had come unto her, he should also make an hymn on her. Indeed, a little after, and even before the tenth day from that dream, he finished the duties of life. There was at *Thebes* a certain old woman, joyned to *Pindare* by kin, and very much exercised in singing forth many of his songs. *Pindare* shewing himself to her at the time of rest, sung a song on *Persephone*. She being presently awakened, wrote down all things which she had heard *Pindare* singing, through a vision in her sleep. Truly in that song, amongst other sirnames of the hell-goddess, is *Chrysenius*, to wit, from the golden rains; which thing, it is sufficiently manifest, to have served for the snatching away of *Proserpina*. *Pausanias, in his Bœoticks.*

28. UNto *Phayll* King of the *Phocians*, after the Temple of *Delphos* spoyled, he scarce as yet having come to his command, such a shew by a dream, was set before him. Among the things offered to *Apollo*, there was a very old image of brass, of a man, whose flesh being consumed, his bones alone were left. They of *Delphos* said, it was dedicated by *Hippocrates* the Physitian. *Phayll* seemed to see himself made like to this. And a few dayes after, pining away with leanness, he fulfilled the issue of the dream. *Pausanias, in his Photicks.*

29. A Little before the destruction of *Messena*, in the twenty first year of the War, *Aristodemus*, King of the *Messenians*, seemed at the time of rest, to see, when as now arms being taken up, he was to go forth to battle, the intrails of sacrifices being placed on a table, his daughter (whom six years before being sacrificed for the safety of his Country, he had slain with his own hands) standing by him in a black or mourning garment, and her breast being naked, shewing her wounds: and then the intrails being removed from the table, the weapons being withdrawn, her self to be endowed with that golden crown and white garments. He therefore thought this dream to betoken death unto him, because the *Messenians*

nians lift up the Nobles being crowned, and covered with a white garment. And without delay, when by the devoting of his daughter, he saw he could nothing profit his Country, at his daughter's Tomb he brought death on himself. *Plutarch. in Cleomenes.*

ALexander King of *Macedonia*, first knew by a dream, that the right hand of *Cassander* would prove mortal to him, before that in the end he felt it. For he thought himself to be killed by him, when as he had never seen him. At then, sometime coming between, after that he had come into view, the image of his night-fear being disclosed, as soon as he knew it to be the son of *Antipater*, a Greek verse being added, which raiseth up the truth of the dreams, he beat back the suspition of poysoning now prepared against his head; whereby it is reported he was slain with the hand of *Cassander*. *Valerius Maximus, book* 1. *chap.* 7. *Sabellicus, book* 6. *Ennead.* 4. 30.

ALcibiades taking a sleep, thought himself in his sleep to be covered with the cloak of his Concubine. The truth whereof straightway followed. For *Critias*, when he saw *Alcibiades* very much to prevail in favour and authority, endeavoured to take him out of the midst of them. Therefore he sent *Tisimen* (or as others name him, *Susametres*) and *Bagous*, that they might kill him. He when he was with his Leamond, being killed in her bosome, and was cast away unburied, was covered with the garment of his Concubine. *Justine, book* 5. *Plutarch.* & *Probus, in his Life.* 31.

THat was an effectual Image of rest, which brake the courage of King *Crœsus*, first with the greatest fear, and then also with grief. For of his two sons, he thought that *Atys* the more excelling both in great nimbleness, and endowments of body, and ordained for the succession of the Empire, was taken away from him by the sword. Therefore whatsoever did belong to avoid the bitternesse of a denounced slaughter, the father's care in no part ceased to turn away. The young man was wont to be sent to wage Wars; he was kept at home. He had an Armory filled with plenty of all kinds of weapons; that also he commanded to be removed. His Earls used to be girded with the sword; they were forbidden to come near. Yet necessity made way for mourning. For when a wild Boar of huge bigness wasted the tilled places of the Mountain *Olympus*, with often destruction of the Country-people; and help was humbly besought of the King against the unaccustomed evill, the son wrested by force from his father, that he might be sent to slay him, indeed so much the easier, because the cruelty not of the tooth, but of the sword, was laid up in fear. But while all were diligently bent on a sharp endeavour of killing the swine, a stubborn chance of a hovering force, turned the launce sent from *Adrastus*, that he might smite the wild beast, out of the right way into 32.

him: and indeed would have that right-hand especially aspersed with the fault of a wicked murder, unto whom the defence of the son was committed by the father. *Valer. Maximus, book* 1. *chap.* 7. *& Herodotus, book* 1.

33. POlycratis, daughter of a Tyrant, of the *Samians*, she seemed to see at the time of rest, her father to be on high in the ayr; who should indeed be washed by *Jupiter*, but, anointed by the Sun. She being affrighted with this vision, warned her father, that he should not go to *Orætes* the Governour of *Cambyses* at *Sardis*. Bnt he obeying not the saying, was fastned to a crosse by *Orætes*. *Herodotus, book* 1.

34. UNto *Hipparchus* the son of *Pisistratus*, was presented in his sleep, the image of a tall man pronouncing these verses;

Τλῆθι, λέων, ἄτλητα παθὼν τετλήότι θυμῷ,
Οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποτίσει.

Bear (Lyon) things unsufferable, suffer with bearing mind:
There is no wicked man, to whom hee'l not repay in kind.

In the morning he would refer these words to the Interpreters of dreams. But straightway the Vision being despised, he neglected it, and went away into the solemn fight, where, by *Aristogiton*, and *Harmodius*, *Gephyræans*, he was killed. *Herodotus, book* 5.

35. SImon of *Athens*, when as he moved an expedition against the *Persians*, his Navy being now ready, he had such a dream. An angry Bitch seemed to bark at him, and to utter thereupon a voyce mixed of a man's voyce, and a dog's barking, in these words;

Be gone, thou art to be a friend
To me, and to my whelpish kind.

Astyphilus Posidoniates therefore, a divining man, and familiar friend of *Simon*, affirmed death to be foretold him, using this argument: The dog is an enemy to him whom he barks at: but to an enemy none is dear, or a friend, but when he dyeth. Moreover, the mixed voyce, sheweth the *Mede* an enemy, whose Armies are mixt of *Greeks* and *Barbarians*. The end proved the dream to have been true: for not much time after *Simon* dyed of a disease in the siege of *Citium*. *Plutarch. in his Life.*

When

WHen as a certain one had seemed to repeat a verse of *Homer's* unto *Socrates*; 36.

Ἤματι μὲ τριτάτῳ φθίην ἐρίβωλον ἵκοιο.

Thou shalt indeed on the third day
To Phthia *come, full fraught with clods of clay.*

He said to *Æschines*, I shall dye on the third day. *Phthia* was the Country of *Achilles*. And his friends endeavoured to perswade *Socrates*, that he should flee into *Thessaly*, because there he had good friends. But he drew φθὶν, from [φθίω,] that is, to kill or corrupt. And the third day after, Hemlock being drunk in prison, he perished. *Laertius, in his Life.*

ATterius Ruffus, a Roman Knight, when a Sword-play was set forth by the *Syracusans*, he saw himself in the time of sleep, to be thrust thorow by the hand of *Retiarius*. And the next day he told it in the place of beholding unto the sitters by. Afterwards it fell out, that in the next place from the Knight, *Retiarius* was brought in by the Sword-player. Whose face, when he had seen the same man said, he thought he should be slain by that *Retiarius*, and forthwith he would depart thence. They, his fear being shaken off, by their speech, brought the cause of destruction to the miserable man. For the Sword-player being compelled into that place, and cast down while he endeavours to strike him lying along, kills *Atterius* being thrust thorow with his Sword. *Valerius Maximus*, in the first Book, chap. 7. 37.

JUlius Cæsar, not much before he died, in his sleep sometimes he seemed to himself to fly above the Clouds, sometimes to joyn his right hand to *Jupiter*. Moreover in the same night, when he lay in his bed, all the dores of his Chamber, and likewise the Windowes being set open, he was affrighted both with a noise and light, and the Moon shining bright, he marketh *Calphurnia* being fast asleep, to utter dark words, and undistinct sighings. She imagined that she lamented him whom she held thrust thorow, in her bosome. Others deny that sight to have been set before her. But when as a Pinnacle had been (by the decree of the Senate) adjoyned unto *Cæsars* house, as *Livy* is Author, as it were for an Ornament, and enlarging it, *Calphurnia* having imagined (at the time of rest that to have slidden down) she seemed to her self therefore to mourn and weep. But when light had approached, she asked *Cæsar*, if by any means it might be brought to passe, that he might not go forth, but might adjourn the Senate unto another time. But if he did esteem her dreams but as a lock of Wool, yet he should ask Counsell of the Soothsayers, and Sacrifices, concerning things hanging over his head; Whence there was some suspition and fear set before 38.

fore him also, as it seemeth: For he took notice of no superstition before the woman was grieved or vexed for that thing which she then saw. But assoon as the Soothsayers told him, satisfaction could not be made, many sacrifices being now slain, he determined, *Anthony* being sent, to dismisse the Senate. In the mean time *Decius Brutus*, surnamed *Albine*, whom *Cæsar*, for the trust which he had to him, had written amongst his second heirs; seeing he was a companion of the conspiracy of the other; *Brutus* and *Cassius* fearing lest if *Cæsar* should passe away that day, the matter would have been told abroad, he mocked the Soothsayers, and reproved *Cæsar*; and being taken by the hand, led him forth. And so that day, in the Court, being thrust thorow, with many wounds he was wretchedly slain. *Plutarch.*

39. CÆsar being slain, the people diligently sought after the conspirators being hidden. *Helius Cinna* the Poet, one of *Cæsars* friends, had the night before, a fearfull dream. It seemed to him that he was invited by *Cæsar* to supper; but when he refused, he was led by the hand against his will, and strugling. This man, hearing the body of *Cæsar* to be burnt in the Market-place, although he had his Vision mistrusted, and was also held with a Feaver, came for the honours sake of him into the Market-place. Assoon as he was seen one of the common people told his name to another which asked him, he to another: straitway it spread through all, that this man was one of *Cæsars* smiters. For there was among the Conspiratours, another of his surname, *Cornelius Cinna*: whom because they thought this was he, by and by, a violent force being made, they in the very market-place, tore him in pieces. *Plutarch.in Cæsar & Brutus.*

40. NEro (Provinces a little after falling off from him) was affrighted with evident signes of Dreams, and significations of things to come, and all things both old and new, he never wonting to dream before. At length his mother being killed, he saw at the time of rest, a Ship, the stern by violence wrested from him governing it, and to be drawn by *Octavia* his wife into the most narrow dark places. And by and by to be filled up with a multitude of winged Ants, sometimes to fetch a circuit from the Images of Nations dedicated to the Theatre or view of *Pompey*, and to be driven away in their progresse: an ambling Nag, in which he very greatly delighted, the latter part of his body transfigured into the form of an Ape, and onely his head being whole, to utter forth shrill neighings. *Suetonius.*

41. GAlba the Emperour, a little before his death, had set apart out of his Treasure, a Jewell set forth with Pearls and precious stones, to beautify his *Tusculane-Fortuna*. That on a sudden as more worthy of a famouser place, he dedicated unto *Venus* of or in the Capitoll. But the next night he saw *Fortune* complain in his

his sleep, of the Jewell being taken away: and in good earnest to threaten, that she would snatch away himself, and also those things which he had given. The Emperour being affrighted in the dream, most early in the morning, those being sent before, who should make ready the Divine thing, ran into *Tusculanum*: and he found nothing besides warm embers on the Altar, and an old man clad in black beside it, holding Frankincense in a Glasse dish, and unmixt Wine in an earthen cup. *Suetonius.*

DOmitian dreamed that *Minerva* departed out of the holy place, denying that she could defend him further, because she had been disarmed by *Jupiter*. The same man dreamed, that a Countrey-man came to him with a Sword, and *Minerva*, who was placed in his Chamber, to have cast away her weapons, and the same to go down out of a Chariot, which was drawn with black Horses, into a great gaping of the Earth. He was presently slain by his layers in wait. *Xiphiline*, in his life. 42.

ANthony *Caracalla*, Emperour, a little before that he was thrust thorow by *Martial*, Tribune of the Souldiers, and prepared a setting forward out of *Antioch*, his father *Severus* stood by him with a Sword in his sleep; and saith, Even as thou hast slain thy brother *Getas*, so will I kill thee. *Anthony* therefore awaking out of sleep, never doubted the end of his cruelty, and life to be at hand when as before also the Diviners had foretold the like things. *Dion. Nycæus.* 43.

DIonysius of *Syracusa*, as yet containing himself within a private habit, a certain woman *Hymeræa*, of no obscure stock; while she took rest, in her opinion climbed up to Heaven, and there the seats of all the gods being viewed, she takes notice of a mighty man, of a yellow colour, a freckled face, bound with Iron chains, covered underneath with the Throne and feet of *Jupiter*. And the young man being asked what Captain, the favour of beholding heaven had used, who he was? She heard that he was a cursed destiny unto *Sicily* and *Italy*, and that being loosed from bonds he was to be a destruction unto many Cities. The which dream she the day after by speech divulged. And then, after that fortune, an enemy to the liberty of the *Syracusans*, and hatefull to the lives of guiltlesse ones, cast *Dionysius*, being freed from his heavenly custody, as it were a certain Thunderbolt, into idlenesse and rest, assoon as *Hymeræa* beheld him entring the walls among a dissolute rout, for the honouring and beholding of him, she called out, this is he whom she had seen in her sleep. That thing being known, made the Tyrant carefull to take the woman out of the way. *Val. book 1. chap. 7.* 44.

When

45. WHen *Cicero* followed *Julius Cæsar* into the Capitoll, and told him, the last night *Jupiter* was seen by him, who with a Golden chain had let down a little boy of a wonderfull towardnesse from Heaven, unto the Gate of the Capitoll, unto whom he had afterwards given a whip in his hand: *Octavius* being then beheld whom *Cæsar* had brought into the Capitoll for paying a vows sake, he knew that to be him whom he had seen in his sleep: His triumphs and Son, being truly a scourge to the too much proud Nobility of *Rome*, made *Cicero* his dream certain. *Fulgosus, book* 1. *chap.* 5. *& Xiphil. in Augustus.*

46. Q. *Catulus*, the Capitoll being dedicated, at the time of his rest, he saw *Jupiter* to have chosen one out of many children cloathed in Purple robes, to whom he had given the *Roman* ensigns to be carried in his hand, and the night following, when sleeping, he would drive away that very child out of *Jupiters* bosome, *Jupiter* said, that he should not remove the child, because he kept him for the safeguard of the *Roman* Commonwealth. On the morning following, he by chance lighting on *Octavius*, by his shape and garment knew, that that was he, whom he had seen at the time of sleep. *Fulgosus, book* 1. *chap.* 5. *& Xiphilin.*

47. SLeep shewed unto *Vespasian* the father, his own Royall office; and of his sons. For when he was as yet a private man in *Achaia* with *Nero*, he saw it told him (at his rest) by an unknown person, that his happinesse shall begin when a tooth should be taken away from *Nero*. Therefore being awakened, he on whom he first happened, was a Physitian, who shewed him a tooth that he had pulled out of *Nero*. Therefore not much after the death of *Nero* followed, likewise of *Galba*, and after them the discords of *Otho* and *Vitellus*, yielded the first beginnings and strength to *Vespasian* for rule. *Fulgosus, book* 1. *chap.* 5. Moreover *Nero* himself saw (at rest) *Jupiters* Chariot to be sent into the house of *Vespasian:* which words when they wanted interpreting, *Josephus* the Jew said they did betoken the *Roman* Empire to *Vespasian*. *Xiphiline in Vespasian.*

48. J*Ulian* being chosen Emperour by the Souldiers in *France* against his will, said to some of his more dear friends; On that night which had gone before the day of his being declared Emperour, a certain likenesse (was seen by him) of some Genius or Paynim, which said these words unto him in a chiding manner: Ere while (O *Julian*) I attend at the porch of thy house, hiddenly much delighting to increase thy dignity, but as often as being repulsed, I have departed: and (the opinion of many agreeing) neither now indeed am I received, I will go cast down and sorrowfull; yet that I will keep in remembrance in my heart, that I will dwell no longer with thee. *Cuspinian.*

Neptune

NEptune seemed unto *Stipo* the Philosopher in his sleep, to be angry: because he had not offered [*Hecatombe*] that is, the sacrifice of an hundred beasts, as the custome was. But the Philosopher being nothing disturbed at this sight, answered: What sayest thou, *Neptune*? Dost thou so come hither as a boy with thy complaint, because money being mutually taken, I have not filled the City with a savour? But according to the bignesse of a familiar thing, I have sacrificed unto thee some very small fishes. At these words *Neptune* smiling, he seemed, his right hand being plucked to him, to have said unto him: For thy great favour, I will bestow on the City of the *Megarians*, plenty of [*Apues*] or very small fishes. The which also they deliver to have happened. 49.

UNto *Hippias* the son of *Pisistratus*, while being a banished man he ambitiously seeks after Kingly Authority, at *Maratho*, a night-shape of his mother, with whom he seemed to copulate, at the time of rest, was brought before him. For which thing the interpreters answered him, that Authority Royall was largely signified unto him, and he being put in mind thereof by his dream, and full of hope, not long after enjoyed the dominion of *Athens*. *Herodotus, book 6.* 50.

THe Mother of *Dionysius* of *Syracusa*, when she had conceived him in her womb, she seemed to bring forth a Satyr; and an Interpreter of wonders; being consulted with, she knew with a certain issue, that he was to be the most famous and most mighty of the *Grecian* bloud. *Valerius, book* 1. *chap.* 7. 51.

A*styages Cyrus* his grandfather by the Mother side, the birth of *Cyrus* having respect unto the Empire of all upper *Asia*, two dreams of his being fore-messengers of it, endeavoured in vain to shake off *Mandanes* his daughter, because he had seen in his sleep, her urine to have overflowed all the Nations of *Asia*, not to a most excelling man of the *Medes*, lest the glory of the Kingdom should be passed over into that family, but by assigning her unto *Cambyses*, a man of a mean fortune of the *Persians*, and by commanding her son *Cyrus* to be put out; because he (times being quiet) likewise had thought, through the off-spring of *Mandanes*, the vine sprung forth would have increased so far, untill it would over-shadow all parts of his dominion: but truly he was disappointed, by endeavouring, through man's counsels, to hinder the happinesse of his Nephew, appointed unto him by the judgment of the heaven-lies. *Valerius, book* 1. *chap.* 7. *Herodotus, book.* 1. 52.

53. THey report, That *Cyrus*, King of the *Assyrians*, dreamed, the eldest of Prince or Duke *Hystaspes* his sons, with two wings to overshadow, with the one, *Asia*; with the other, *Europe*. Therefore after his son *Cambyses*, *Darius* the eldest son of *Hystaspes* having obtained the Kingdoms, subdued *Europe* and *Asia*. *Herodotus*, *book* 1. & *Justin*.

54. MIthridates the sonne of *Ariobarzanes* was a companion to *Demetrius* son of *Antiogonus*, and his equal, and had *Antigonus* in reverence, a man evill neither in deed, nor in the opinion of others. An unlucky suspition happened to *Antigonus*, concerning him by reason of a vain dream. For (at his rest) it had seemed to him, to have set a wide field with branches of gold, from thence first grew golden corn. A little after, he, when he had returned thither, found nothing but stubble; and when he was very greatly grieved, he heard the voyce of a certain one, who said, *Mithridates*, the golden corn being mowed down, went away into the *Euxine* Sea. He being much troubled, opened that sight to his son, being first brought to an oath of silence: and that thing also, that he determined by any means to kill *Mithridates*. *Demetrius* (this thing being known) was grievous sorrowfull, and when as he being a youth, according to his manner, being at leisure, had come to him, not daring for the tye of the oath, to warn him by words, drew him apart by degrees from friends; and when they were alone, his Spear being turned upside down, he wrote, he beholding him, Flee *Mithridates*: and he, the matter being understood, fled away by night into *Cappadocia*. But destiny proved the foolish Dream of *Antigonus* to be true, by and by: for *Mithridates* possessed a large and good Country, and was the author of the Kingdom of *Pontus*, which the *Romans* under about the eighth King, overthrew. *Plutarch. in Demetrius.*

55. ACtia, the Mother of *Augustus Cæsar*, sleeping in the Temple of *Apollo*, she seemed to be co-mingled with a Dragon, and the moneths for bringing forth being fulfilled, she brought forth. Moreover, before she brought forth, she dreamed, that her bowels were carried on high into Heaven, and were powred forth into the whole World. The same night, *Octavius* saw in his sleep, that he sprang out of his mother's womb. When the Infant was now born, *Nigidius Figulus*, a Senatour, presently foretold unto the Father, the highest royall authority unto his son. *Xiphilin.* & *Sueton. in Augustus.*

56. OCtavius, when he led an Army thorow *Thracia*, and had asked counsel of the Oracle of *Bacchus* concerning his son *Augustus*; the night following he presently seemed to see his son more sumptuous than in a mortal shape, with a thunder-bolt and Scepter, and the

the spoyls of *Jupiter* the most excellent great, and a chariot covered over with a shining crown of Bay, twelve horses of an exceeding whiteness drawing it. *Q. Catulus*, after the dedication of the Capitol, for two nights together dreamed; in the first, The most excellent great *Jupiter*, many boyes in robes of purple playing together about the *Altar*, separated one, and to have laid into his bosom the singe of the Common-wealth which he carried in his hand; and in the night following, to have observed, that he, the same child being in the lap or bosome of *Jupiter Capitolinus*, when he had commanded to be withdrawn, was forbidden by the warning of the god, as though he should be brought up for the safeguard of the Common-wealth. And the next day beholding *Augustus* meeting him, not without admiration, he said, he was most like to the Lad of whom he had dreamed. Some unfold the first dream of *Catulus* otherwise, as though *Jupiter*, many boyes together cloathed in purple robes, requiring a defender from him, had shewn one among them, unto whom they should bring back all their desires, and had brought his kiss untouched with his fingers, unto his mouth. *Marcus Cicero* having followed *C. Julius Cæsar* into the Capitol, he by chance told the dream of the foregoing night unto his familiar friends: a boy of a free countenance, let down from heaven by a golden chain, to have stood at the doors of the Capitol, and *Jupiter* to have delivered unto him a whip. And then suddenly *Augustus* being seen, whom as yet unknown to most, his Uncle *Cæsar* had brought to sacrifice, he affirmed him to be he, whose likenesse at the time of sleep was presented before him. *Suetonius*.

IT is agreed amongst all, That *Vespasian* the Emperour was so sure alwayes of the off-spring of him and his, that after daily conspiracies against him, he dared to affirm to the Senate, Either his sons were to succeed him, or none. It is said also, that he saw a certain ballance (at rest) placed in the middle part of the Porch of the Palatine-house, with an equall beam, when as in the one scale, *Claudius* and *Nero* stood; in the other he and his sons. Neither did the thing deceive, when as both commanded so many years, and with the like space of time. They say, *Nero*, in his sleep, was in his last dayes put in mind, that he should bring forth the Chariot to the most excellent great *Jupiter* out of the Vestry, into the house of *Vespasian*, and into the Circle. 57.

ADrian, the day before he was ordained Emperour, saw at *Antioch* of *Syria*, in his sleep, a fire to fall from Heaven on the left part to his neck or throat, straightway to creep on the right; with which fire, he seemed to himself to be neither sore afraid, nor hurt. *Dion. of Nicæa, & Xiphiline in Adrian.* 58.

59. ALexander, while he assaulteth the City of *Tyre* for 7. moneths, with Bullwarks, Engines, and two hundred oar-gallies on the Sea side, saw *Hercules*, at his rest, stretching out his hand to him from the wall, and inviting him. *Apollo* seemed to say to many of the *Tyrians* in the dreams, that they should passe over unto *Alexander*, for neither should those things which should be done in the City be effected by them. But they as traytors of the wickedness found out, bound the Image of *Apollo* with chains, and fastned him to the foot of a pillar with nails, calling him a favourer of *Alexander*. Another shape was set before *Alexander* in the night. A Satyre was offered to him. The which when he endeavoured quickly to take, it withdrew it self; at length, after many intreaties and runnings about of his, it came into his hand. The diviner, the name being divided asunder, not absurdly answered, *Sa-Turos*. *Tyre* shall be thine, because [*Sa*] with the Greeks, signifieth thine. They shew a spring, at which next after sleep, he saw the Satyre. *Plutarch. Alexander.*

60. EUmenes, when he thought *Neoptolemus* and *Crater* to move against him, and provided to move by night; by and by being overcharged with sleep, a wonderful Vision was offered to him. He seemed to see two *Alexanders* at a battle joyned between themselves, and both to lead all the wings: hence, to the one came *Minerva*; to the other *Ceres*, for help. A sharp conflict being begun, that being scattered for whom *Minerva* stood, *Ceres*, ears of corn being divided asunder, weaved a crown for the Conquerour. This being seen, he conjectured it was the second to him, who for a very good field, and at that time having a famous ear of Corn in the knop of a Rose, did fight. For it was full of sown seed, and pease yielded a bright shew, the fields having long grass in great plenty. He was now more raised up; after that he understood *Minerva* and *Alexander* to be a sign of battle to the enemies. He therefore gave also *Ceres* and *Alexander* a sign to his Souldiers, that they should redeem their head and weapons with the Crown made of ears of Corn. A battel being joyned, he slew *Neoptolemus* and *Crater*. *Plutarch. in Eumenes.*

61. TImoleon, chief Commander of the *Corinthians*, a Navy being prepared for help of the *Sicilians*, against *Dionysius* the Tyrant, and all things being delivered or supplyed, which an Army had need of, the Priests of *Proserpina* seemed to see *Ceres* and *Proserpina* to go far from home, adorning themselves, and with *Timoleon*, saying, They were to sayl into *Sicily*. Wherefore they provided an holy Galley with oars of *Corinth*, named *Drabus*. He had seven *Corinthian* ships, The *Leucadians* afforded the tenth, when he looseth from these parts; when it was late in the night, and he was carried with a prosperous wind, on a sudden, the Heaven seemed

ed to him to be cleft, and a plentiful and clear flame to have been powred forth upon the ship. From thence a Torch lifted up, that was proper to the mysticall or hidden things, and accompanying and holding the same course, what part of *Italy* the Governours most especially desired, it was brought into that. The Prophets affirmed this shew to agree with the Dreams of the Priests, and that the goddesses were at hand in this voyage, and to shine before them with this shining brightnesse. For *Sicily* was holy to *Proserpina*, for there they fable she was allured, and that this Island was given her for a nuptial gift. And truly after this manner was the Navy confirmed. *Plutarch. in Timoleon.*

AS the Dream of *Hannibal*, Captain of the *Carthaginians*, was de- 62.
testable to the Roman bloud; so, of a certain foretelling whose not onely wakings, but also very sleep was ominous unto the *Roman* Empire. For he drew forth an Image agreeable to his purpose, and desires; and he thought a young man more noble than in a mortal shape, to be sent unto him from *Jupiter*. By whose warning, at first, his eyes following his steps into no part, straightway a ready will of keeping an humane wit being feared, looking behind him, he perceiveth a Serpent of a huge greatnesse, with a stirred force, treading every thing whatsoever he had met with under feet: and after him, showres breaking forth with a great noyse of heaven, and the light rolled up within very obscure darkness. And then being astonished, he asked, What that Monster was, what it might betoken? This is a Captain; thou seest (saith he) the desolation of *Italy*; therefore be silent, and leave other things unto silent destinies. *Valer. Max. in book.* 1. *chap.*7.

A *Mandatus* is a servant from *Mardonius* unto the Oracle of *Am-* 63.
phiaraus, to enquire about those things which they should execute. But he thought, in his sleep, a servant of the god was standing by him, at first indeed to drive him back by word, as if the god had been absent: but straightway, as lesse obeying, to thrust him also with his hand. Last of all, to him stubbornly abiding, to have dashed a great stone in his head. Ταῦτα δ' ἦν ὥσπερ ἀντίφωνα τῶν μελλόντων, That is, *But these things were mis-sounds of things to come.* For *Mardonius* was overcome at *Platæa* in a great battel, and being smitten with a stone, was slain. *Cælius, book* 19. *chap.* 15. *out of Plutarch.*

X*Erxes*, the son of *Darius*, King of the *Persians*, was about to 64.
bring war on the *Greeks*; *Artabanus* son of *Hystaspes*, the Uncle of *Xerxes*, exceedingly withstood it. *Xerxes* although fretting, yet he had purposed to obey *Artabanus*. But the destinies urging him, he had the same dream twice. He saw a man in a noble likenesse, chiding him, because he deferred to bring War on *Greece*. The thing being talked of with *Artabanus*, he constrained *Artabanus* cloathed with the King's garments, to take a sleep in the King's

Throne. The same resemblance was also presented before the eyes of *Artabanus*: Therefore he incensed *Xerxes* unto the Warr of *Greece*, with no less diligence than before he had withstood: indeed the evil fate of *Xerxes* so urging it, that the most proud King might pay the punishments of his rashness and pride. The same *Xerxes* seemed to himself to be crowned with an Olive-grass, with the boughs of which Olive the whole Earth was overwhelmed, and presently the Crown, tyed fast about his head, vanished: This dream was more famous and sure than the former. *Xerxes* had affrighted the world with Warlike preparation, and now seemed to triumph over *Greece*, *Athens* being taken, when as he was by the diligence of *Themistocles* broken, he was forced by a shamefull flight to shift for his life. *Herodotus, book* 7.

65. THe *Spartans*, *Callicratidas* being Captain, were to fight at *Arginusa* in a Sea-battell with the *Athenians*, the diviners on both sides disswading them. For the head of a sacrificed beast lying on the shore, dispersed the *Lacedemonians*, being drawn through the rage of a wave; the Soothsayers shewed, all these things betokened that the Pretor of the Navy was to perish in that combat. Which thing being heard, they say *Callicratidas* answered, he should withdraw nothing from the *Spartane* worthinesse, if by fighting he should fall. But unto *Thrasibulus* the *Athenian*, who being then Preter, led the Navy, and to whom that day, the top of Royall Authority had come by lot, by night this dream appeared. It seemed to him, together with six other Prætors, to act the Tragedy of *Euripides*, whose title is inscribed, [*Phœnissas*] in the common Theatre. But it seemed his adversaries acting the Tragedy, whose name is [*Supplices*], the *Cadmean* Victory to have happened to them, and all to have perished, by imitating the Captains, who had pitched their Tents for the assaulting of *Thebes*. These things being heard, a Prophet being called to interpret, they so expounded it, that seven Captains were to fall in that battell. But the holy things otherwise openly promising Victory, he bade the Captains, that it may be shewed unto their companions alone concerning every ones death, but that they divulge a Victory (betokened by those very holy things) throughout the whole Army. A battell being joyned, *Callicratidas*, some Ships of the Enemies being first overcharged, dyed; the conquest remained in the power of the *Athenians*, 25. Ships being lost, 77. of the Enemies sunk. They fought on both sides, with little lesse then four hundred Ships, and that battel is mentioned to be the greatest of all, which indeed *Greeks* with *Greeks* ever fought. *Diodore*, in Book 13.

66. UNto *Pyrrhus* King of the *Epirots* besieging *Sparta*, such a dream was offered. All *Lacedemon* being stricken with a Thunderbolt, seemed to him thereby to be set on fire, and he thereupon to leap for joy. He being stirred up with gladnesse, commands his Captains, that they set the Souldiers in order, and expoundeth the

dream

dream to his friends; as if he was to vanquish the City. Unto which thing when as others wonderfully agreed, the sight pleased not *Lysimachus*. He saith, he feared, least as the places that were blasted with Thunderbolt, remain inaccessible, so the god signified to *Pyrrhus*, that he was not to enter the City: When as *Pyrrhus* answered this man, Those were meer delusions, and full of uncertainty, but that every man holding weapons in his hands, ought to bring into his remembrance.

Optimum id augurium, pro Pyrrho exponere vitam.

Of Divination that's the chief,
For Pyrrhus *to adventure life.*

In the first of the morning he sets upon the City. But the *Lacedemonians* not sluggishly and beyond their strength, defending themselves, he was constrained to loose the siege. *Plutarch. in Pyrrhus.*

67. CN. *Pompey*, having followed King *Mithridates* unto *Euphrates*, fell by night. At which time it is blazed by report, that *Mithridates* saw a resemblance in his sleep, which foreshewed him things to come. It seemed to him to sail in the *Pontick* Sea, with a prosperous wind, and now to foresee *Bosphorus*, and courteously to speak to those that were carried together with him, as who rejoyceth in his sure and undoubted safety: but suddenly he was found forsaken by all, and tossed in a small broken piece of a Ship. His friends standing by, stirred him up, being busied with those troubles and Images, shewing that *Pompey* was at hand. A fight therefore (instead of a bulwark) being begun, he was overcome. Far more then ten thousand were slain, and the Camps were taken; *Mithridates* himself with a draught of eight hundred Horsemen with him brake through the *Romans*. By and by the rest sliding away, he is left alone with three, among whom was the Harlot *Hipsicratia*, who had alway been of a manly boldnesse: Wherefore the King called her *Hispicratia*. But then she being cloathed with a man's *Persian* garment, and carried on a Horse, neither seemed she to be weary in body from the tediousnesse of the flight, neither the Kings body and horse being taken care of, was he tired untill they came unto the Towre or Castle *Inor*, where the Kings Money and Treasures were heaped up. Thence *Mithridates* took his pretious stones, which he distributed unto those that assembled unto him out of the flight. Moreover he gave a deadly poyson to a certain friend of his to be carried with him, lest any one should come into the enemies hands. From thence he strives to go into *Armenia* to *Tigranes*. Which thing, when he forbade him, and had pronounced a hundred talents on his head, the Springs of *Euphrates* being passed by, he bends his flight through *Colchis*. *Plutarch in Pompey.*

Before

68. BEfore the *Pharsalian* fight, it seemed to *Cn. Pompey* by night in his sleep, he entering into the Theatre, the people to applaud him; and that he adorned the Temple of *Venus* the Conqueresse with many spoils. This sight partly raised him up, partly made him carefull, fearing somewhat, least Grace and famousnesse should come from him unto *Cæsars* family chanting on *Venus*, and some Panick fears awakened him out of sleep: In the fourth watch over *Cæsars* Camps, where all things were quiet, a great light shined out. A flaming Torch kindled thereby, was brought into *Pompey*'s Camps. *Cæsar* himself said he saw this, while he went about the Watches. The same Author, in the same place.

69. HEcuba being great with young, she seemed to bring forth a burning Torch, which burned *Asia* and *Europe*. She not long after brought forth *Paris*, by whose unchast loves, the country of *Troy* being destroyed, their forces being wasted, *Greece* was consumed by a long war, and undone. *Sabellicus, book* 1. *ch.* 1. *Volatteran. book* 18. *Anthropol.*

70. CAmbyses King of *Persians*, saw *Smerdes* (in his sleep) sitting in the Kings Throne, to touch the Heaven with his Crown. He for that thing, fearing lest his Brother *Smerdes* should possesse the kingdome; sent *Prexaspes* to kill him. Neither yet could he avoid even this by his brother-killing Murther; whereby *Smerdes* the Magitian, who feigned himself to be the true *Smerdes* Son of *Cyrus*, should the lesse invade the Kingdome. *Cambyses* going up to horse, being wounded in the Thigh with a Sword, died. *Herodotus*, Book 3.

71. DArius had moved out of *Susa* against *Alexander*, being supported with a multitude of Armies (for he had six hundred thousand Souldiers under his Ensigns) trusting to a certain dream, the which (the Magitians flattering him) had interpreted more than according to the likenesse of truth. The troop of the *Macedonians* seemed to shine together with a great brightnesse of fire. But *Alexander* to wait on him in the habit wherewith he had been cloathed, when he was [*Ascandes*] that is, a Messenger, or [*Ascantes*] that is Chamberlain to the King: And when he had entred into the Temple of *Belus*, to have been withdrawn from before his eyes. By these things (in my opinion) God foreshewed that the *Macedonians* were to carry on honourable and famous matters, and *Alexander* to obtain *Asia*; as *Darius* had enjoyed it, being of a Messenger or Chamberlain, made King, but in a short time to lay down his life with his glory. *Plutarch. in Alexander. Curtius* hath delivered, that the King imagined the Camps to shine with a great brightnesse. *Sabellicus, Book* 4. *Ennead.* 4.

They

THey report, *Domitian* to have dreamed that a bunch sprang out from him behind a Golden neck; and to have had it for certain, that a more blessed and joyfull condition of the Commonwealth was foreshewn to be after him. As indeed it so fell out in a short time, through the abstinence and moderation of following Princes. *Sueton.* 72.

EZeline, surnamed *Monk*, a bloudy and most cruel Tyrant, at his rest saw the fortune of his sons, that night in which he first came together with his wife, who was by name *Adela*, a *Tuscian*, of the stock of the ancient Earls of *Montaion*. For he seemed to himself to see a little hill, in which a *Roman* Town was (in the *Patavine* field) placed (the which he commanded, and was thence called *Romanus* or a *Roman*) so to be carried up and exalted, that it touched heaven with its top, and the same a little after, to be melted as Snow, and so to be let down, that it could no more stand up. The chances of his sons brought this effect: For the elder Son, and he *Ezeline* by name, possessed the rule of *Verona*, *Patavium*, *Vincentia*, *Feltrium*, and *Cividal*, and *Marchia*. But the younger, *Alberick*, entred on the Kingdom of *Tarvisium*, and other places. But afterwards, fortune changing, in the two hundred fifty and sixth year, above the thousandth of salvation, when as the Pope and the *Guelphians* together, had moved war against *Ezeline* his son, he lost *Patavium*, with the whole land. But when he trusted that he should possesse the City of *Mediolum* by craft, and for that thing had passed over the River *Abdua*, being besieged by his enemies, overcome in battell, a wound being received, being taken nigh to *Soncinum*, in that very same place he died, and was buried. His brother *Alberick* being strucken with fear by this chance, when as he distrusted that he could keep *Tarvisium*, he betook himself into the Castle of Saint *Zeno*. Where, in the year of Salvation, 1200. being betrayed by his own Souldiers, he came into the power of his enemies. There having beheld six sons to be killed before him, and his wife *Margaret* with two young maids to be burnt, he himself being cut through all his limbs by piece-meal, he saw (as his father had in his dreams) his *Roman* stock, or nation, to be ended. *Fulgosus, book* 1. *chap.* 5. 73.

THe Mother of *Phalaris* saw *Mercury* (whose Image holding a goblet in his hand, she worshipped at her own house, among the shapes of gods) in her dreams to sprinkle bloud on the ground out of that goblet, and being dashed on the pavement, to bubble back, untill by little and little it overflowed all the house up to the top. That which was seen in one, the bloudy cruelty of her son made true in many houses. *Ponticus Heraclidus* is the Author of this Vision, a learned man, as saith *Tully*, and Scholler of *Plato*. *Petrarcha.* 74.

Amilcar

75. AMilcar Captain of the *Carthaginians*, besieging *Syracusa*, seemed to hear in his sleep, that the next day after he should sup within the walls of the besieged City. By that thing being turned to a hope of Conquest, he being chearfull, set the Army in order in the morning to besiege the City. Unto him considering and attempting such enterprises, as often comes to passe, a great uproar arose in the Camps, the *Carthagenians* and *Sicilians* disagreeing among themselves. The Townes-men laying hold of the occasion, come suddenly forth of the Gates, and their enemies being scattered, the Conquerours take their Captain, desiring to succour their ranks being disturbed, and therefore neglecting himself. And so being brought into the City, supping in fetters, he understood what a false expounder of the dream he had been. *Valer. Max.* Book 1. chap. 7. and *Cicero*, Book 1. Of Divination. *Artemidore* writeth, a shew was presented to a certain one in his sleep, as that he should sup with *Saturn*; and it so happened, that the day following, he was cast into Prison. *Cælius*, Book 13. chap. 21. Of Book of Antiq.

76. JUpiter commanded *T. Latinus*, a man of the common people, in his sleep, that he should tell the Consulls that he was not pleased with the neighbouring *Circean* playes, of the leaders of the dance, which thing, unlesse being heeded, it were satisfied by the renewing of sports, no small danger of the City was to follow. He fearing least with some disprofit unto his Religion, he should extoll the highest command, kept silence. And straightway his Son, being taken with the sudden force of a disease, died. He also at the time of sleep, being asked by the same, whether he had sufficiently weighed the great punishment of his royall command neglected, continuing in his purpose, was recompenced with a weaknesse of his body. And then at length by the counsell of his friends, being brought in a horse-litter, unto the Consuls Judgment-seat, and from thence to the Senate, the order of his whole chance being explained, with the great admiration of all, the strength of his members being recovered, he returned home on his feet. *Valerius*, in book 1. chap. 7. *Cicero*, in book 1. Of Divination. And *Livy*, book 2. *Decad.* 1.

77. THe *Tartars* inhabit beyond the Mountain *Belgia*, the Sea lying between. *Changius*, or their first Emperour, saw again a white horseman, who had foretold unto him the Empire, in his sleep, that it was the will of the immortal god, That in the Mountain *Belgia* being passed over, they should go forward into the West, and subdue all Kingdoms. But as soon as they had come to the Mountain *Belgia*, in that part which the *Sea* floweth on the Mountain, that they should go down, and their faces being turned toward the East, they with nine bowings of the knee, worship the immortall

immortal God. *Changius* obeyed, and all his people being led out, he compelled them to continue all night in prayers. The morning being come, he saw the Sea to have went back from the Mountain, nine feet, and on that side he led his whole Army on dry ground thorow the waste wildernesses into *Asia*. *Haithon* the *Armenian* in his book of the *Tartars*.

HAnnibal, Captain of the *Carthaginians*, had decreed to carry away a golden pillar, being found in the Temple of *Juno Lucina*. But being not sure, whether it was of sound gold, or whether it was gilded with gold nigh the superficies, by solemnizing an assembly, he tryed it, and being made sure, that it was all of gold, he was confirmed in his purpose of snatching it away; unto whom the shape of *Juno* seemed to be present, while he dreamed: she admonished him, that he should abstain from covetous and sacrilegious enterprizes; threatening, if he proceeded, that she would deprive him of one eye wherewith he should see the ground, or the Sun; with which sleep, the Captain otherwise cruell, and who feared no god, there was no Religion, as was written of him, yet it is delivered, being moved, he daring to move nothing out of the place of that very gold, which had fallen out of a hole while he tryed it, he took care to have a warlike Engine made, and to be placed on the top of the pillar. *Petrarcha*. 78.

VAlens, Emperour, in his sleep, saw a certain man, saying these words unto him; 79.

Be gone with haste unto great Mimas: *thee the grievous force*
Of destiny, dreading thy self, shall from thy life divorce.

He being awakened out of sleep, asked the standers by, What place was called *Mimas*? And when at length, a certain one of the Grammarians or Oratours, who follow the Kings Court, had said, *Mimas* was a Mountain of *Asia*, of which *Homer* had made mention in his *Ulysses*: And to aiery *Mimas*. The Emperour laughing, answered, What necessity enforceth me of seeing this place, and seeking a lot? But when, fighting against the *Alanians*, the Emperour was burnt in a little cottage about *Adranopolis* of *Thracia*, the *Barbarians* departing from thence, some Souldiers of *Valens* diligently searched out his dead carcass. In that cottage where he perished, was found an old grave of a certain ancient man, with this Inscription, *Mimas* a Governour of the *Macedonians*, was here laid. Therefore that dream of *Valens* was fulfilled. *Cuspinian*.

THat which was once set before *Julius Cæsar* in his sleep, before that he had moved into neather *France*, and brought offensive weapons on the City, when at his rest, it seemed to him, he ravish- 80.

ed his mother: By which dream, the expounders stirred him up unto a most large hope, having interpreted, That the rule of the world should be given him. The same dream they mention, was offered to *Hippias*, son of *Pisistratus*, with no unlike issue, who being his succeeder in tyranny, used his Countrey more cruelly. For a night resemblance of his Mother, with whom he seemed to copulate, is said to be set before him at the time of sleep; for which thing the Interpreters answered, That rule was largely betokened unto him. And he being put in mind by his dream, and full of hope, not long after he enjoyed the dominion of *Athens*. For this is that *Hippias*, who having attempted a tyrannical power, not without cruel wickednesse, was more outragious and unbridled than his father, when as being a banished man, he had changed his soyl, he moved wicked arms against his Countrey. At last conspiring with *Darius*, being slain in the *Marathonian* fight, he yielded punishments to his Countrey and houshold-gods. But another son of the same *Pisistratus*, *Hipparch*, who exceeded the cruelty of many Tyrants, when as he oppressed his Country and Citizens with a cruel Lordlinesse, a conspiracy being made against the life of the Tyrant, he was, by *Armodius* and *Aristogiton*, most valiant young men, not without the safety of all, slain: whose names being devoted to freedom, lest at any time it should be lawfull to institute servants, the *Athenians* established with an open abhorrency. *Alexander, book* 3. *chap.* 26.

81. SAbacus, King of *Æthiopians*, possessed the Kingdom of *Ægypt* fifty years, which being finished, the god, which is worshipped at *Thebes*, was seen to say unto him, His reign over the *Egyptians* should not be happy, nor of long continuance, unless, the Priests of *Egypt* being all slain, he should passe thorow the midst of their dead carcasses with his. This dream being often set before him, he called together all the Priests on every side, and what things he had received through the dream being told them: He would not, he saith, build a remaining destruction for any one in *Egypt*, but had rather abstain from the Kingdom of *Egypt*, being pure and free of all wickedness. *Diodore the Sicilian, & Herodotus, book* 3.

82. SEthon, King of *Ægypt*, Priest of Vulcan, when as he despised the *Egyptians*, he made use of a forreign Souldier, and stripped the *Egyptians* of their fields. For this wrong, it came to pass, that after *Sennacherib* King of *Arabians* and *Assyrians* had invaded *Egypt* with a great Army, the *Egyptians* would not help him. Then the chief Priest, void of counsel, betook himself into the Garret or Chamber of his House, and there bewailed before the Image, how much he was in danger. Therefore while he was lamenting, sleep crept on him, and while he slept, the god seemed to stand by, exhorting him, that he was to suffer no hurtfull thing, if he went to meet the Army of the *Arabians*, for he would send him helpers.

The

The Prieſt truſting to theſe dreams, thoſe that were willing of the *Ægyptians* being taken, Merchants, or Factors, and handycraftsmen or labourers, he pitched his Tents in *Peluſium*; for, in this, is the *Ægyptian* invaded. When he had come thither, in the night, a great multitude of field-Mice ſuddenly ariſing, gnawed aſunder both the quivers, bowes, and alſo the rains of the bucklers in the Camps of their enemies; ſo that the next day, the enemies being naked of weapons, made flight, many being loſt. And now in that Temple of Vulcan, the King ſtands in ſtone, holding a mouſe in his hand, and by letters ſaying theſe words; *who ſo looketh on me, let him be godly. Herodotus, book 2.*

Of Miracles of Devils, or of divers deceits and mocks of evil Dæmons, *to strengthen the Idolatry of the* Gentiles.

1. THe power of *Vesta* warranted (the fire being gone out) a woman Schollar of the Virgin *Æmilia*, to be safe from all blame, who worshipping, when she had laid a Cyprus garment (the which she had a very good one) on the hearth, the fire suddenly shone out. *Valerius, book* 1. *chap.* 1.

2. THey say, *Æneas* to have placed houshold-gods brought from *Troy*, at *Lavinium*; thence being brought over to *Alba*, by his son *Ascanius*, the which he had built, to have returned again to the ancient Chappel: and because that might be thought to be done by man's hand, being brought back again to *Alba*, to have signified his will by another passage. *Valer. Max. book* 1. *chap.* 8.

3. NOt onely the *Ægyptians*, but almost all the World anciently worshipped *Isis* for her Miracles: for this goddess healed the diseases of those that were not well in health, in their sleep; and they who did obey her counsel, were cured beyond thought. Also those that were weak in their sight, or in other part of the body, humbly intreating the vertue of the goddess, were restored unto their former health. *Diodore Siculus, book* 1. *chap.* 2. *of Ancient Things*.

4. IN the Temple of *Æsculapius* among the *Epidaurians*, they who came to pray to the god, they sleep; and in their sleep, do learn the reason of recovering health. And then they put squares in the Temple, containing the names of those that were cured, and the manner of curing. *Pausanias*, in his *Corinthian* affairs. There was the same custome among the *Romans*, even to the Times of the *Antonines*, that which we may understand from a Marble Table of *Rome* found in the Temple of *Æsculapius* in the Island *Tiberia*, and by the *Mapheans* kept even to this day, in which these words are read, rendred out of Greek in the Latine speech, as witnesseth *Jer. Mercurial*, a most Learned Physitian, in his first book of exercise. In these dayes the Oracle told *Caius*, a certain blind man, that he should come to the holy Altar, and should bend his knees; he should come from the right part to the left, and should place

his

his five fingers upon the Altar, and should lift up his hand, and put it upon his own eyes, and he saw well, the people being present, and giving thanks because great miracles were done under our Emperour *Antonine.* The god answered by the Oracle unto *Julian* vomitting up bloud, being despaired of by all men, that he should come, and should take from the Altar Pine-kernells, and should eat them together with honey for three dayes; and he was well, and, being alive, openly gave thanks in the presence of the people; the god gave an Oracle unto *Valerius Aper* a blind Souldier, that he should come, and take the bloud of a white Cock, mingling honey with it, and should make a washing water, and should use it three dayes upon his eyes, and he saw and came, and openly gave thanks to God. *Lucius* being troubled with a pain of the side, and despaired of by all men, the god gave an Oracle, He should come, and take ashes from the Altar, and should mingle it together with a pretious Pearl, and should lay it upon his side, and he was in health, and openly gave thanks to God: and the people gave thanks together with him.

ARistides a Rhetorician of *Smyrna*, when as an Earthquake was at hand, was commanded by *Æsculapius* to go a little before, unto the antient house, and on the top of the little hill *Atys* to perform holy things, and to build Altars; the which when he had scarce finished, the Earthquake arising, so shook indeed all the Countrey lying between, that it left no house to resort unto, but it came not to *Atys*, nor touched any thing beyond it. *Stobæus*, in 3. speech. 5.

THe *Veians* being vanquished and plundered by *Camillus*, it seemed meet, to carry away the Ensign that was in *Junoes* Tower unto *Rome*, as he had vowed. Artificers being called together unto that thing, *Camillus* performed holy things, and having prayed the goddesse, that she would embrace the endeavour of the *Romans*, and being willing, that she go with her favours unto the gods inhabiting *Rome*: they say, the Ensign spake with a low voice, she was willing, and to agree by nodding. *Livy* delivereth, that while he prayed, *Camillus* to have handled the goddesse, and invited her, thereupon some of the standers by, to have answered, she was willing, and to agree and follow willingly. *Plutarch. in Camillus.* 6.

ALexander the Great making a Bulwark in the Sea to vanquish *Tyre*, suddenly a Whale of incredible bignesse, swam to it and one part of his body being bended on the bulwark, he stood there a long time, with the great affrightment of all beholders. He again swam out, at last into the Sea. Hence a very great Religion or superstition possessed both, thinking that to betoken, *Neptune* would be a helper to the *Macedonians*, his mind being inclined even unto that which they desired. One told that such a 7.

kind of sight appeared to him in the City, as though *Apollo* had said, The City of *Tyre* should be forsaken by them. That thing when the common people thought it was feigned by that man in favour of *Alexander*, and now some young ones would stone him, he being withdrawn by the Magistrates out of the midst of them, fled into the Temple of *Hercules*, and so by the safeguard of the god whom he had implored, he was freed from punishment at hand. But the *Tyrians* in nothing more. They worshipped him with much superstition, who linked *Apollo's* Statue and Image with golden chains, and so by that means they supposed him to be so fettered, that he could no more depart from their City; but for all that, their City was taken, and *Alexander* took off the golden chains and fetters from *Apollo*, with which the *Tyrians* had linked him, and commanded, that he should be called *Philalexander*; and so he finished that magnificent sacrifice unto *Hercules*. *Diodorus*, *lib.* 17.

8. PHillippides the *Athenian*, being sent Embassadour and Legate to *Lacedemonia*, about the invasion and breaking in of the *Persians* into *Greece*, returning home again much reprehended the delayes and stay of the *Lacedemonians*, who would not bring out their Army before the full Moon, and meeting *Pan*, or the god *Pan*, in the *Parthian* Grove, who promised that he would ayd the *Athenians* in the fight at *Marathon*, which was to be a while after. And so from this sprung the honours that the *Athenians* vouchsafed to the god, or gods messenger. *Pausanias*, *lib.* 1.

9. IN the *Mithridatick* Warr, when *Mithridates* besieged and hovered over *Cyzicum* with the wings of his Army, the gods seemed to favour the *Cyzenians*, and to approve of their fortitude, and to excite it by some perspicuous and transparent signs and tokens at sundry times, as well as at *Proserpina's* feast then instant. When they wanted a black Ox to sacrifice, they brought one made of bread-corn artificially made in paste, to the Altar; but the holy or consecrated Cow which was at feeding, afterwards to be sacrificed to that Goddess, was at pasture over Sea with the rest of the flock of the *Cyzenians*; in that same day leaving the rest of the flock and herd, swam over alone to the Town, and willingly offered it self to be sacrificed; moreover, their goddess appeared in a dream unto *Aristagoras* the publick School-master; Truly, saith she, here I am, and I drive and force the *African* Fidler or Musitian into the Trumpeter of *Pontus*; do thou therefore command thy Citizens to be of good chear. The *Cyzenians* marvelled much at this speech; and as soon as it was break of day, and that the bright Luciferian Star, *Phœbus's* harbinger, did periwigg the horizon with his silver'd locks, the Sea began to boyl, as though a huge wind had agitated and stirr'd it, the quaverings, machines, and engines of the King's wall, and the famous (yea supererogating works) of the *Thessalian Nicomedes*, with their great noise and crack did prophesie and foretell

foretell what would come to pass; afterwards a very stormy South-wind did rise, which in a semi-moments space did so palsie and shoulder-shake a woodden Tower of the heighth of a hundred cubits, and other machinaments and fortifications, that it levelled their sky-towring tops with the ground. But some relate it thus; That *Minerva* was seen in Visions to very many, to whom she appeared in their dreams, sweat trickling down her, and shewed part of her embroidered garment or veil which was rent, and that she said, She was even now come from ayding the *Cyzenians*. But *Mithridates* being almost famished, (although not in *Hungaria*) gave over the siege, and returned into *Bythinia*, *Lucullus* following him. *Plutarchus*.

THe *Bœtians* being enslaved and captivated by the *Thracians*, when they plumed their feet, and flew into the *Trophonian* den, it was told them in a Dream, That *Bacchus* was to be their helper; they fell upon the *Thracians* being drunk, (having *Bacchus* with them also) they redeemed one another, and built a Temple to *Bacchus* their redeemer; as *Heracldus Ponticus* writes. 10.

IT is reported, That *Cleomenus*, King of the *Spartans*, after the *Argians* were vanquished, sacrificing in *Juno*'s Temple, a flame of fire streamed out of the breasts of the Image; which was an evident sign that *Argos* was not to be conquered by assault; for if the flame had issued out of the head of the image, it would have intimated, That he should win and take the City from the Tower: but when the lightning sprung out of her breasts, then all was done that the gods would have done. *Herodotus, lib. 6.* 11.

IN a black sorrowful conflict and battel at *Pharsalia*, in which *Pompey* was overcome by *Cæsar*, which was foreshewed and written by great and wonderful signs and wonders, in *Elide*, there was an image of Victory which stood in *Minerva*'s Temple, which had its back to the gate, and in that same day that the battel was fought, of its own accord it turned towards the door. At *Antiochus* in *Syria*, and in a Town by the red-Sea called *Ptolemais*, twice in that very same day there was such a noise heard about that City, as though there were a great mutiny and murmuring of Souldiers about the walls, and there was the noise of a Drum heard in *Pergamus*'s Temple. *Valerius, lib. 1. cap. 6.* 12.

WHen *Attila*, the King of the *Hunni*, made an attempt about the intrenching upon the borders of the *Roman* Empire, the images of their gods was not onely seen in the night, but also in the day time to command every one to pray for himself, and that crimson and bloody drops came from Heaven, and two headed monstrous Infants were born, and many of their consecrated houses and Temples were struck with lightning, and a voice was oft heard, 13.

Cave tibi Italia, O Italy, take heed to thy self. *Bonfinius, lib.* 3. *Decad.* 1.

14. A Little before the destruction and demolishment of *Troy*, the fire in *Minerva*'s Temple did spare, to burn the sacrifices that were laid upon the Altars; the common people being much troubled at this thing, flocked together to *Apollo*'s Temple to the Altar there, and laying the parts of the intrails upon it, and fire being put to that, on a suddain all things began to be disturbed, fell to the ground; by which Spectacle all the people being enter'd in, much afraid and dismayed, incontinently there came an Eagle with a huge noise, and snatched away a part of the intrails, and carried them to the *Grecian* ships. *Dict. lib.* 5.

15. C*Æsar Augustus* in one part of the Capitol, erected a Temple to thundring *Jove*, which he had vowed in the *Cambrick* War, and did frequent this dedicated place daily, and he thought he saw in his Dream, *Jupiter* complain, that he had taken away his worshippers; and that he answered, that there was the Thunderer set for his Porter; And by and by, he decked and encompassed the top of the dedicated place with little bells, which then in a manner did hang and were pendant upon the gates and doors.

16. Z*Onaras Annalium, tom.* 3. relates, That under *Anastasius* the *Manichæan* Emperour, a Magitian, a most wicked man, that had set up a brazen Image to the Goddess *Fortune*, in the shape of a Countrey woman, whose feet being brass, stood in a ship which was of the same mettal, in the City of *Constantinople*; which aforesaid ship was either eaten away by hungry time, or broken by some other secret means, so that some fragments were taken away from it. And for this cause, ladened ships could not arrive any more at *Byzantium*; but whensoever they approached near to it, they were driven back again by the violence of the winds, and unless they had brought their bagg and baggage in long Vessels or Ships rowed with Oars, perhaps the people might have been famished; which thing continuing for a good while, at last the Magistrates took care of the business, and the cause of this dysaster, they enquired of a Magitian, a notable diviner, and so, that the broken pieces and fragments of that brazen Ship being diligently sought up, and gimmer'd and set in their proper places, then the Sea or Harbour was filled with voyage, navigation, and little ships; but as soon as they knew certainly the obstacle, at the last, the fragments were dislocated; and whatsoever ships were to arrive there, by the strength of the winds, were cast and driven back; and the thing being discovered, the Ship was renewed and made up again with great care and pains.

THere were in a Tower in *Athens* Olive-trees, dedicated to *Pallas*, which were called *Moriæ Halirhotius* the son of *Neptune*, did attempt to cut them down with an Axe, because, by reason of their making and production, he was overcome by *Minerva* and as he was a hewing of them, struck himself by the axe and by that wound he perished. *Cœlius, lib.* 12. *cap.* 20. 17.

SOme say that *Æsculapius* was not born of the Nymph *Coronis* but of an Egg of a little Crow, because the Greek word κωρονὶς signifieth both a little Crow, and also a Nymph so called, as *Lucian* in his Dialogue, *de falso vate* affirms. It is reported of the Antient Priests, who included and put a very little Serpent into a wind-Egg of a Crow, and studiously anointed it with wax, and hid it in a certain myery, and by and by an Altar was erected in that place, and he called the people together to a Sermon, or Oration, and when he had declared openly before them all, that he was about to shew himself to be a god. After the Oration was ended using some unknown uncouth words, he invocated and called upon *Apollo* and *Æsculapius*, that they would be propitious and fortunate, and draw near to that City. Afterwards dipping a water-pot into a deep place, to fetch up some water, he brought up the water, together with that Egg, which he broke, a great company being by, and finding in it a young Serpent, he brought them all into a wonderfull admiration, but afterwards shewing a Serpent of a great bignesse in a gloomy place, a few dayes being spent, moving it self artificially, he said that it was so appointed, that he should declare that the god *Æsculapius* was the son of *Apollo*. And afterwards Serpents were committed to his tutorage and care, and his badge or arms was a staff linked about with a Serpent. *Ut scribit Dercilus Natalis Comes Mythol. lib.* 4. *cap.* 11. 18.

IN the year 474. after the building of *Rome*, there was one *Atronius Maximus*, that led through the Circle or Theatre, his servant that was sore beaten, tyed and chained to a Gibbet before the concertation of the spectators, for this cause *Jupiter* was angry and commanded one *Annius* that he should tell the Senate of this, and that he was not pleased with a fast so full of cruelty; and he smothering this, his son dyed suddenly, and for unveiling and declaring *Jupiters* counsell, the second time, was cured of a great weaknesse that tainted and debilitated him; so at last by the counsell and perswasion of his friends, he was carried in his couch to the Senate, and when he had scarce finished his declaration he recovered his health, and went out of the Court on his feet, therefore the Senate did consult, and also by the *Mævian* Law that those *Circean* dayes were to be added to pacify *Jupiter*, and therefore was called *Lustratius*, not from the Gibbet as some conceive from the Greek words ἀπὸ τȣ̃ ςαυρȣ̃, but from the redintegration and renewing and making up of the breach, as *Varro* thinks, *quia in-* 19.

Staurare, he saith, is *instar novare. Macrobius, lib. 1. Saturnal. cap.* 11.

20. THe *Argonautes* report that going out of *Sigea*, they were tossed and tumbled with a cruel Tempest, and almost all of them in such a great danger despairing, they by their prayers called upon *Orpheus*, together with the *Samothracian* Deities, that they would deliver them from this eminent danger. When the *Myniæ* were in the belly of all the danger, expecting no good issue, unlesse they were brought forth of it, a two fold light of *Castor* and *Pollux* shined about their heads (as it is said) and not long after the Sea began to be more calme, and for this cause the Divinity of these two young men was esteemed very highly of; and those subitaneous *Castorean* fires that blazed in the Sea, were called *Gemini*, and they glittered like as they were the pictures and effigies of *Joves* twyforked lightning which sometimes did sit upon the point of the hairs of the Souldiers, that were in their night-watches, at other times upon the fore-Masts of Ships, and wandred up and down other parts of the Ship, and with an audible sound were wont to go about. But they were a bad sign and a sad omen, when they came solitary and alone, as signifying the drowning of Ships; but when they two came together, they were a happy sign: No sign in the *Zodiack* more fortunate then *Gemini*, and were fore-shewers of a happy voyage: but it is said that by the same argument they are believed to fly and depart when *Helen* comes, which is a threatning and ominous symptome; this thing in that place was reputed a miracle, and therefore *Castor* and *Pollux* were religiously worshipped by the Mariners, and so the people being arrived safely at their port, for their safe deliverance did solemnize their rites, and Ceremonies unto the *Samothracian* gods. *Sabel. lib.* 5. *Ennead.* 1.

21. MArcus Tullius relates in his first book of *Tusculane Questions*, that *Trophonius* and *Agamedes*, building a Temple unto *Apollo* and worshipping that god, did require a reward of their labour nothing that was certain, but that which should be best for Man. Unto whom *Apollo* about three dayes after did shew that he would give them that which they desired, who assoon as he began to shine (for by *Apollo* is meant the Sun) they were found both dead in the morning.

22. CRœsus the King of the *Lydians* being orecome by *Cyrus*, and put upon a Funeral pile, that he might be burned, with a loud voice called thrice upon *Solon*: and *Cyrus*, understanding the cause of it, commanded the fire to be extinguished, but a little while after when the fire prevailed much against him, and waxed very fervent, he invocated and called upon *Apollo*, that if ever there were a gratefull sacrifice or offering to be given by him, that he would free him from the present evill; on a sudden therefore black

black pitchy Clouds oreſpread as it were with a black veil, the fair and ſerene face of the Heavens, and bucketted down whole cataracts of liquid ſhowers, and ſo put out and quenched the fire. *Herodotus, lib.* 1.

XErxes bringing a great Navy againſt the *Greeks* at the end and extremity of the *Magneſian* Land, the *Athenians* are reported to have called upon the North-wind, they received of an Oracle which they had, that they ſhould invoke and call upon his ſon in law, to help them, for *Boreas* had *Orythuia Attica* the daughter of *Erechtheus* the King. Therefore whilſt they laid ſiege in *Chalcide* they invocated *Boreas* and *Orythuia*, that they would help them, and deſtroy the Ships of the Barbarous, even as they had done before about *Athon*: and *Boreas* performing the ſame, they went thence, and extructed to him a Grove near the River *Iliſſus*. But in that Shipwrack, they that ſpeak of the feweſt, ſay not fewer then forty ſhips were caſt away and ſunk of *Xerxes* Navy; and an innumerable company of men loſt, and a great treaſure of Money ſpent, beſides divers ladened or Merchandizing Ships, and Barks, and Fiſher-boats. *Herodotus, lib.* 7. 23.

IN a *Vulcanian* hillock hard by *Agrigentum*, there are certain green logs and pieces of wood, which being put upon the Altar, if their prayers be juſt and righteous, of their own accord they will kindle and catch fire; but if their requeſts be unjuſt and unreaſonable, there will be no ſign of comburation or burning. *Fulg. lib.* 1. *cap.* 6. 24.

ROmulus in the *Sabines* War which was tranſacted about the Capitoll, and the Pallace, and high Tower, when he could in no wiſe ſtay the ſhamefull flight of his Souldiers in that skirmiſh he did vow to dedicate a Temple unto *Jupiter Stator*, the Stayer, if he would take away that aguiſh fear from the people that were about to fly, and would but ſtay the *Romans* againſt their enemies the *Sabeans*; and that they that ſtayed behind, ſhould be the Victors: ſcarce had he ſaid his prayers, ere he obtained his requeſt for the wings of the Army being repaired, the battel did not onely hang in *Æquilibrio*, but the *Sabines* were repelled (who a while before exulted for their Victory) even unto *Curtius's* Lake, and was beat back with great detriment and ſlaughter. *Sabellicus, lib.* 2. *cap.* 5. *ex Plutarchi Romulo.* 25.

WHat ſhall I ſay of *Numa Pompilius*? (who ſucceeded *Romulus* being called into the Kingdome out of the *Sabine* Courts) how prevalent was his prayer, and how daring and bold which was ready to allure *Jupiter* out of heaven. A thing (of which there is ſufficient witneſſe) not onely believed, but attempted of others likewiſe. *Tullus Hoſtilius*, who after him was poſſeſſed of the Kingdome, who did not undergo nor perform the ſacred rites wiſe- 26.

ly when his whole house was set on fire, and burned by lightning. *Sabel. lib.* 2. *cap.* 5.

27. TUllus Hostilius when he had Marshalled and ordered his army to march towards the River of *Tibris* and *Anienis*, and in the *Fidenates* and *Vejentians*; and knowing the imbecillity and want of strength of the *Albanes* against their enemies, he vowed to sacrifice twelve *Samians* to *Mars*, and so quickly became the Victor or overcomer of the Army, who now was so accounted by right of Victory, and also was grown by hope and strength unequally match't to his enemies. *Ibidem.*

28. A Greater counterfeiting and Apeing of piety (but yet who should reckon the worshipping of Heathen gods and spirits piety?) may be seen in *Tucia*, and appeared most eminently in a Vestall there. Whether the confidence of the woman in this Case, or the obedience of the evill spirits is greater, is a great doubt; being commanded to plead her own cause, and to vindicate and clear her self from her aspersion, which was put upon her by her accuser, and the Vestall was desired that if she had all her time carried and demeaned her self chastly, and piously in her Ceremonies, that she should hold and fix her self with her *anchora spei*, upon the Rock of confidence; so she made her requests to her gods, and going to a bank of a River, having many accompanying her, that they might know the event and *exit* of the businesse, she brought a sieve full of the Water of the River to the High Priest (before whom her cause was formerly pleaded. There is also added to this miracle, that her accuser being very narrowly sought after, never appeared more. *Ibidem.*

29. THere was a like miracle manifested about *Claudius*, that was the worshipper or Idolizer of the same Ceremony, and when her too too loose life had contracted some calumny, who did endeavour to wash off the blot, and to dispell that cloud that encurtained her glory, and to blow away that fume of opinion that was in the minds of most men, did attempt to remedy this malady by some such apparent testimony which would require more admiration of the succeeding Ages to wonder at it, then faith to believe it: this Vestall (Virgin shall I call her?) first humbly praying, and tying her belt, quickly removed a Ship which carried *Juno*, sticking in the *Tiberine* sands, and drew it against the stream, which a great deal of the *Roman* strength and force (though *vi et armis*) after very many encounters could not stir nor remove. *Sabellicus, Lib.* 2. *cap.* 5.

ADrian the Emperour, *Lucius Commodus* being adopted, and hoping for the Empire, commanded *Severianus*, and *Fuscus* his Nephew (which seemed to take the surrender of the Empire grievously) to be slain, much suspecting and envying them; one of them being four score and ten years old, the other but eighteen. But *Severianus* before he was to be strangled, called for some fire, and, burning incense; he said, *Vos, ô Dei, testor me nihil mali commisisse:* i. e. *Be ye my witnesses, O ye gods, that I have done no evill to* Adrian, *I wish onely this mischief, that when he shall desire to dye, he shall not be able.* And thus one of them yielded to the fates. Afterwards *Adrian*, in a great sicknesse, often desired death in vain, and often strived to be his own executioner (by reason of his wicked heyre); his Epistle which intimates this is extant, for he writes thus; *How miserable a thing is it to desire death, and not to dye. Dion. Cassius, in vita Adriani.* 30.

VVHen the *Athenians* were infected with the Plague, they had an Oracle from *Pythia*, that the City was to be purged by sacrifice: they sent *Niceas* the Son of *Niceratus*, to a ship, who called *Epimenedes* out of *Creet*. He proceeding after this sort, *Olymp.* 27. did purge the City thus: they took sheep that had black and white fleeces, and brought them into *Areopagus*, and from thence permitted them to go whither they listed, and appointed severall to accompany them, and that wheresoever they should lye down, they should sacrifice severall of them to peculiar gods. And so the pestilence was quench't, hence was it that Altars were oft found in the *Athenian* Villages without any name. Which by chance was to the unknown God, upon which occasion, Saint *Paul* began to Preach Christ to the *Athenians*. *Laertius.* 31.

THe *Persians* being or'ecome and beat back to *Platea* a City in *Boetia*. *Apollo* answered the *Grecians* (consulting about a sacrifice) that they should rear up an Altar to *Jupiter* the Liberatour and freer, but before they had solemnized the ceremonies, they appointed that all fire should be extinguished through the whole Region which was polluted by the *Barbarians*, and that they should kindle all their fires out of that pure fire on the common hearth at *Delphos*. Therefore by and by the Magistrates of the *Grecians* going all about, commanded all them that used any fire to extinguish it. *Euchidas* of the *Platæensians*, promised that as swiftly as that could be done, that he would bring fire from the goddesse, and so he went to *Delphos*, and so purging his body by sacrifice, and washing it with water, being Crowned with Laurell, took fire from the Altar, and running backwards, went towards *Platæas*, and before the setting of the Sun, returned, and in that very same day measured and travelled a thousand paces, so the Citizens were saved, unto whom he delivered the fire, but he quickly fainted 32.

fainted, and a while after died: the *Platæensians* did bury him in the Temple dedicated to *Diana* at *Euclia*, and did superscribe this Tetrameter Verse.

Euchidas Delphos cucurrit, et die reversus uno est.

Euchidas *unto* Delphos *one day run,*
Return'd again ere th' setting of the Sun. *Plutarchus, in Aristide.*

33. IT is reported that *Hercules* the son of *Alcmena*, offering sacrifice to *Jupiter* in *Olympia*, when he could not drive away the flies, it is said that the *Elii* called the driver away of them ἀπομυῖον, and did do sacrifice to him, and when the sacrifice was offered, on a sudden all the flies flew beyond the River *Alpheus*. Therefore was it reserved and kept by the *Eleans* to drive away flies from *Olympia*, and the same ceremony was used. *Pausanias, lib.* 5.

34. A*urelian* the Emperour, when he came against the *Marcomannians* unto *Mediolanum* a Town in *Italy*, he writ to the Senate that they should look into the *Sybillæan* books, what rites were necessary to crave the help of their gods. Which when the Senate had done so, and had it revealed by a divine revelation more then by any humane strength or counsels, the *Barbarians* durst not go beyond their prefixed limits, affrighted by such terrible sights and Wonders, and so a clear path was laid open for *Aurelians* Victory. But he, least that he might not seem ungratefull not to acknowledge his help from Heaven besides the great rewards of this Victory, and Thanks-giving being given through the whole City of *Rome*, he gave fifteen Millions of the weight of Gold, and a great treasure of Pearls, for a remembrance thereof. *Fulgosus, lib.* 1. *cap.* 1.

35. THe *Persians* commanding *Asia* when they had spoiled and ransack't all the Holy places and Temples of the *Greeks* excepting the Temple of *Semidea Rhea* which was in *Castamus Cherronesus*, neither fortified with Walls nor Watches, and left it unviolated, the plundering Robbers pilling and poling all places, and this was that place which was onely left unwalled, and that might of all other been taken without danger, they report the cause to be this; the universall beneficence towards all men, for she did teach and instruct the sick in Dreams, the cure of their diseases, and did recover very many that were desperately sick. Furthermore, those Women that were in Travell, she delivered them from the perill of Child-birth. *Diodorus, lib.* 5. *cap.* 17.

VVIthout *Crotonis* anciently there was a Temple dedicated 36.
to *Juno Licinia* and was very strict and hallowed with many Religious ceremonies, and where was a Grove that was hedged about with high Firre-Trees: in the Center and middle thereof there was a feeding place, a grasse-plot where all kind of Cattle was fed, which was sacrificed to the goddesse, and had no keeper, the flocks overnight would stear themselves of their own accord to their Stables, being no wayes lyable either to the injury of men or beasts, there was a great wonder and miracle related of an Altar there which was in the day time, never was there any ashes blown away by the violence of the Winds. *Sabellicus, lib.* 3. *Ennead.* 5.

A Great barrennesse comming upon the grounds of *Pelasgus*, 37.
they devoted the spring to their gods, being able to perform their vowes, they neglected to perform it, therefore being exagitated and vexed with a grievous pestilence, and enquiring of their Oracle, the cause of that evill, the Oracle answered, ὅτι τυχόντες ὧν ἐβούλοντο οὐκ ἀπέδοσαν ἃ ηὔξαντο, that having whatsoever they would, they have not given that which they promised, therefore to pacify the Deity, they were to pay the tenths. *Dionys. Halicar. lib.* 1. *Euseb. lib.* 4. *præparat. Evangelicæ.*

THey report that in *Italy* the Rock of the *Posidoniacorians* there 38.
was such a miracle used: for there was a hunter in that Countrey which is called *Andragathia*; he was wont to dedicate the heads and feet of those things, which he had killed to *Diana*, and affix them to the Trees, and when he had taken a great Boar in contempt of the goddesse, he said, he would onely offer the head of it to her, and tying it to a certain Tree, one day when he turned a little out of the way, to shroud himself from the heat of the Sun being then Noon-tide, he slept under that tree, under which he had tyed the head of it, and fell asleep; then did the garter dissolve and untye of it self, and the head of the Boar fell upon his head so that he dyed. *Diodorus, lib.* 4. *cap.* 3.

O*Eneus* the King of *Calydonia*, there being a great plenty of all 39.
Kind of grain in *Oetolia*, and when he had sacrificed to other gods, onely *Diana* excepted, the goddesse being angry, sent a *Calydonian* Boor of a great bignesse, to destroy the neighbouring Region thereabout: and *Meleager* to stay this, being in full strength, taking many consorts with her, killed the Boar, and so by the consent of all, she obtained the reward of the slain beast, that was, the skin of the Boor. And when in a hunting time he was with *Atalanta*, the daughter of *Schænei*, being much enamoured of her did concede and grant to her that skin, which was his reward for killing that wild beast. Which being done, and *Thestes* sons being Hunters together with him, taking it very ill to prefer a stranger

Woman

Woman before them, and disapproving *Meleagrus's* fact, they by their traps and ambushes, took the skin from *Atalanta*, when she should return into *Arcadia*; then *Meleager*, as well agitated by love, as exagitated and excited by ignominy, at first he admonished those robbers that they should restore the reward of Vertue which was given to that Woman by him, but they, contemning his words, he slew them all, for they were the Brethren of *Althea*: but she being much grieved for their slaughter, execrated and cursed *Meleager*, and beg'd of the immortal gods, who had heard her prayers, that they would put an end to the life of her Son. some say that in *Meleagers* birth, the destinies appeared to *Althea* in a dream by night, and said, then should the life of her Son *Meleager* be expired, when that wood (which was a quenched charcolled firebrand) was burned out: the child being born, *Althea* thinking that by saving that Wood, she should also save the life of her Child, she diligently reserved and kept it. Afterwards being grievously tormented, and vexed by the death of her Brethren, she burned the fireband, and then the cause of her sons death came to light, and repenting her of the fact, she hanged her self. *Diodorus, lib.* 4. *cap.* 2.

40. STymphalus a River in *Arcadia*, maketh a great Lake or Gulph, and percollating, and being filtred through the Veins of the Earth, insinuates it self at length into the *Argolick* field, and there its name is changed; for *Stymphalus* 'tis called *Erasinus* in the dayes of *Pausanias*: this miracle happened, when a solemn rite was very cursorily performed by the *Arcadians* to the *Stymphalian Diana*; and in the first place the rites, for their countrey being Pretermitted, incontinently the Grove fell upon that cavern, under which the River *Stymphalus* did drain and sweat through the Earth's pores, therefore the mouth of the passage (by reason of the interveining rubbish) being dam'd up, and the water making a reflux and flowing retrogradely, the water did spread and expand it self over all the adjacent fields no lesse then 400. paces, and made a great pool or Gulph. And so by chance it happened that a hunter chasing his Hart, when she had stuck her self in the dirt of the fen, being chafed with grief of mind, swam through the water, and he had not left off the pursuit after her, ere a great chasma or Gulph both swallowed up him and the wild beast together (they report) that by and by the standing water finding the channel of the River, and following it, so that the whole Lake was drunk and dryed up in one day, the ceremony being more preparedly and magnificently made to *Diana*. *Pausanias in Arcadicis.*

41. GLaucus the son of *Sysiphus*, who ruled at *Potnia* despising *Venus*'s Rites, was torn in pieces by his Mares, which used to draw his Chariot. *Servius, lib.* 3. *Georg.*

Hercules

H*ercules* did erect a magnificent Temple to *Jolaus* his Nephew, and instituted many hallowed rites to be consecrated in it, and if the inhabitants should be wanting at the accustomed ceremonies they quickly began to be made dumb, but when again they should obey, they were to be restored to their former soundnesse. *Alexandr. ab Alexandro lib.* 2. *cap.* 14. 42.

C*ranippus Syracusanus* because he had neglected to sacrifice unto *Bacchus*; the god, being angred and provoked, made him run into such drunkennesse, that meeting his daughter *Cyane* in the dark, although she resisted, he defloured her. But she snatching a ring from her father that did obstuprate her, delivered it to her Nurse, that it might be for a mark and sign of him that violated her. But afterwards when a grievous pestilence did invade and come upon the City, for such a hainous perpetrated wickednesse, there was an Oracle given out by *Pythias*, that the Authour of that impiety should be sacrificed to the freeing and liberating-gods. Therefore *Cyane* being conscious of these things, slew her father, haling him to the Altar by the hair of the head, that the gods might be pacified. *Dositheus, lib.* 3. *rerum Sicularum: et Plutarchus, cap.* 39. *Paral.* 43.

IN *Phocis* at the *Tithorean* Temple of *Isis*, for Religion, the holiest of all them that ever the *Grecians* consecrated to the *Egyptian* goddesse, for neither is there any inward accesse into it by any, but to those whom *Isis* in dreams seems to call to her, beloved afore the rest: to this *Tithorean Isis* are two Fairs yearly celebrated in the Spring and in Autumn, the Merchants or Factors build them up Shops and Stalls of Reeds, and of any other matter that they can light on. At the last on the third day they that come to Merchandize there, buy slaves, but in the afternoons apply their minds to their devotions. They sacrifice sumptuous Oxen, and Harts, but Geese and Meleagrides, birds, more parcimoniously, &c. Sometimes they say, a man is prophane when the pile begins to be burned, that through curiosity and self-confidence dare go into it. And to him if there shall seem all places filled full of Hobgoblins, and such domesticall homely spirits, notwithstanding if he turn back to *Tithorea*, and relate all that which he hath seen, he quickly dieth. *Pausanias in Phocicis.* 44.

45.

IT is found by experience that they who violate the Religion of the *Cabirorians*, the *Thebanes* cannot escape condign punishment for their unexpiable wickednesse; for when the *Naupacti* a prophane Generation of men, durst usurp those things that were consecrated by the *Thebanes*, not long after they paid for their fraudulent impiety. Also those *Persians* of *Xerxes* Army, when *Mardonius* was their Captain, having their fixed station or standing Camp in *Bœotia*, one part of which not doubting to enter into the Temple

of the *Cabirorians*, whether drawn thither by the desire of a great prey, or out of the contempt of the Deity, all of them were strucken with madnesse; part of them cast themselves into the Sea, part of them precipitated themselves from high rocks: and when *Alexander* in a battell had or'ecome the *Thebanes*, and did destroy and depopulate the City and fields with fire and Sword, those of the *Macedonians* that broke into the sacred Temple of the *Cabirorians* all of them either by lightnings or by fire sent from Heaven, were slain; Such was the Religion of that Temple from the beginning. *Pausanias in Bœoticis.*

46. PEntheus the King of the *Thebanes* when he had grieved *Liber* his father, and reviled him with many contumelious terms and other things, he did very insolently, but at last that he might pry into those hidden sacrifices of Women, went to *Cytheron*, and climbed into a Tree, and from thence he saw all, which when the mad Priestesses of *Bacchus* saw with a great violence, they tore him being alive, in pieces, and pull'd limb from limb. They say, there was an Oracle given at *Corinthus*, that they should make inquisition for, and seek out that Tree, and the finders out thereof should be worshipped with divine honours, therefore by the Item or inkling given by that Oracle, there was two wooden pictures found of his Father, *Liber*, put in the repository of the Temple: besides two mouthes which were anointed with red lead, they name the other *Lysius Bacchus. Pausanias in Corinthiacis*: *Euripides* writing of the daughters of *Bacchis Cadmus*, and their sisters the *Simeles* which brought up *Dionysius*, did mention one *Pentheus*, that each of them tugg'd away the parts of his body. *Natales Comes Mythol. lib.* 5. *cap.* 13.

47. VVHen the *Potitians* had obtained the rites of the consecrated things of *Bacchus*, which was assigned for a gift to their nation by him, as an heritage, *Appius Claudius* the Censor being the Author of it, did transfer it to the servilest basest office of their servants: therefore all that were above thirty years of age, *Adulti*, were slain and destroyed, and the name of the *Potitians*, divided into twelve Families, quickly was quite extinct. And *Appius* for his part was made blind. *Valerius, lib.* 1. *cap.* 2. *Livius, lib.* 2. *Decad.* 3.

48. C. *Terentius Varro* overseer for the Temples, when he made *Circes* playes in the Temple of *Jupiter*, he put a boy of admirable beauty, a player, to keep the watches. Which being done after many years it was as well expiated, as remembred: for a great while after, being made Consull, fighting at *Cannus*, he prospered so ill, that he almost lost fifty thousand *Romans* that were slain. *Valer. Max. lib.* 1. *cap.* 2.

Annibal

ANnibal and *Himilco* being two *Carthagenian* Captains, besieging *Agrigentum*, commanded their Souldiers that they should cast and throw down all the Sepulchres and Monuments, and so by that ruine draw and contract a great heap of rubbish and to bring it to the Wals; neither was the Army slow to execute this command, nor to bring this work to passe: but whilest they were digging there, a great reverence of Religion and awe of the gods began to seize on some of the minds of the Army. For the Tomb and Sepulchre of *Thero*, a Monument of great labour and labour and Art, shaken by lightning, trembled: which miracle being procured for some of their Priests, when they saw the multitude make haste to pull it down, laboured with all might and main, to stay and forbid it; and suddenly a pestilence invaded the Camp, which destroyed many, neither did it wrest a few into divers afflictions and calamities in which *Annibal* the Captain himself dyed. As also those that did watch by night, did think they saw spectrums and ghosts, and the shadows of them that were dead walking and wandring in shades. And *Himilco* gave over spoiling of the Monuments, and quickly performed his Rites to his gods, sacrificed an Infant to *Saturn*, and drowned a whole company of Priests to appease *Neptune*. *Diod. lib.* 13. 49.

ILus when he saw *Minervaes* Temple on fire, running in haste, took up *Pallas's* Image which fell from Heaven, and instantly he was struck blind. A while after the wrath of the Goddesse being appeased, he recovered his sight again. *Plutar. cap.* 34. *Paral.* 50.

PEgasus bearing the Images of *Dionysius* out of *Eleutheræ* a City in *Bœtia* into *Athens*, the *Athenians* did neglect their god, neither did they receive him (as the custome was) with pomp. Wherefore their god was angry, and infected the privy members of the men with a grievous disease. And enquiring of the Oracle by what means they might be freed from this punishment, had this answer, that they should receive their god with pomp and honour. And so from this they carried through the whole solemnities, pikes adorned with green leaves, as well publickly as privately. *Natales Comes, lib.* 5. *cap.* 13. 51.

THe Captains of the *Japigans* did take out the Images of the gods out of the Temples, who boastingly said it was fit that they should give place to those that are most potent. And because of that, they were smote with darts and fire from heaven. And there did appear Darts afar off, which were shot out of the Clouds. And all their children unto this day are shaven unto the skin, and wear long mourning Gowns, and are to all, more rare then good men. *Athenæus, lib.* 12. *cap.* 7. 52.

53. VV Hen the *Æginetæ* invaded the *Epidaurians*, and carryed away the Olive-tree Images of *Damiæ* and *Auxesiæ*, by reason of which the *Epidaurians* yearly were constrained to bear the rites to *Erictheus* at *Athens* (for by that law they had granted the *Epidaurians* power of their Olive-trees) the *Epidaurians* refused to let go their bargain; Therefore the *Athenians* sent a Cart into *Ægina* to fetch back the Statues, that they might bring the Images as though they had been made of their wood, therefore they endeavoured with might and main, and ropes cast about, to draw the Statues into their Ships. But as they drew them, the Images fell on their knees, and from that time they alwaies remained in that posture. Moreover, when there was a great Thunder and Earthquake, the Rowers were made mad, and wounded one another grievously, and slew all, save one that was the Messenger of this slaughter, who betook himself to *Phalerus*. *Herodotus*, *Libro* 5.

54. ARtabarus a *Persian*, the son of *Pharnax* who had a comission from *Mardonius*, for the Circuit of 60. miles, when he rushed into *Neptunes* Temple, and wickedly and irreligiously upon his Image, in the siege of the City he was much troubled with the flux of the Sea, and being constrained to raise his siege, when he with his Army retreated into *Pallenes*, he lost a great part of it by the overflowing Tides of the Sea. *Herodot. lib.* 8.

55. PUb. *Scipio Africanus* Minor, when he had granted leave to his Souldiers to take *Carthage*, a certain Souldier going into the Temple of *Apollo*, did attempt to bereave the Image of the Golden Vestment: for which thing *Apollo* being angry, caused that those sacrilegious hands should be found cut off, among those fragments of the Clothes and the skirts of the Trunk or body of the Image. *Valer. Max. lib.* 1. *cap.* 2.

56. THe *Grecians* convented and met together in *Aulis* being to sail to *Troy*. *Agamemnon* going a pretty way from the Army, seeing a she-Goat about *Dianaes* Grove (ignorant of Religion) which was in that place, smote it with a Dart, not long after *Diana* being angry, sent the Pestilence into his Army, a certain Religious Woman affirmed that *Diana* was vexed for the death of her she-Goat, in which she much delighted, and that she would have punishment of the Army for such a sacrilegious fact, and that she could not be appeased before he that was the Authour of this wickednesse, did sacrifice his eldest daughter, &c. *Dictis, lib.* 1.

Pancrates

P*Ancrates Arcadicus, in inscriptis Marinis operibus*, declares the fish *Pompilus*, called also *Nautillus*, is not onely in esteem with *Neptune*, but with all the gods in *Samothrace*. When the Golden kind of men as yet lived, *Epopæus*, of the *Icarian* Island, fishing together with his son, and seeing that he could catch no other fish but *Pompills*, he did not refrain from eating them, but he with his son did eat them all. But shortly after he suffered for his villany. For a Whale coming to the Ship, swallowed up *Epopæus* in the sight of his son. Moreover *Pancrates* doth relate, that the *Pompilus* is an enemy to the *Dolphin*, and that they let the *Mechi* go Scot-free when they have eaten a *Pompill*, for they become unprofitable; and being troubled after they have eaten them, the water casteth them on the shore, where they are food for Cormorants and Gnats. *Athæneus, lib.* 7. *cap.* 7. 57.

THey say that a certain man hid a piece of holy Money which he stole out of the Temple of *Apollo* at *Delphos*, in that part of *Parnassus*, which is shadowed most with Woods and Trees. But a Wolf violently killed him sleeping, and afterwards every day, he did make the City resound with his howlings. When the men of *Delphos* began to think that it could not be done without some divine providence, following the beast, they found the Gold which was taken away by sacriledge, and for the memory of the thing, they dedicated a Brazen Wolf to *Apollo*. *Pausanias, lib.* 10. 58.

S*Ambicus* a certain man of *Eleus* (a City of *Thrace*) together with some other of his companions, threw down many Brazen Statues, and sold them. Afterwards attempting greater things, he spoiled the Temple of *Diana* their Guardian. For her Temple was in *Elis* (a City of *Achaia*) which they called the Temple of *Aristarchus*. But he being apprehended presently after, when he refused to betray his companions, he was torn with new devised torments, amongst which he lost his life. *Plutarch. in problemat. Græc.* 59.

P*Hilomelus*, who first possessed the Temple of *Apollo* at *Phocis* restrained his hand from the holy things, which necessity did permit him to take. But *Onomarchus* which succeeded him, spent much of the Money in War. *Phyallus* the third, the brother of *Onomarchus*, took away a great number of the gifts which were consecrated in the Temple; to coyn Money, to pay his hired souldiers: And truly having received 120. Golden bucklers dedicated by *Cæsar* King of the *Lydians*, which weighed two Talents, he cast them aside to make money, and likewise three hundred and sixty Golden Cups, which weighed twenty pounds, and the Golden Images of a Lion and a woman, so that all those things were valued at thirty Talents of Gold, and all those things which were coyned 60.

of

of the Gold, according to the account of Silver, did amount to four thousand Talents. But all the Captains did spend the summe of above six thousand Talents out of silver things, which were consecrated as well by *Crœsus*, as others: that if the whole value of the Gold and silver were accounted, it would amount to more then 10000. Talents. But all these were heavily punished for their impiety and contempt of the Deity. For *Philomelus* fighting against the *Bœotians*, the revengers of sacriledge, being wounded in many places, was shut into a certain steep place, whence he could not easily get out (a punishment which sometimes was wont to be inflicted on Captives); he being afraid, cast himself headlong thence, and in the same manner, paying a due punishment to the Deity, he died. *Diodorus, lib. 16. Onomarchus* having his Army vanquished by *Philip* the son of *Amyntas*, swimming to the ships which were bound for the *Athenian* shore, died in the Sea. *Phyallus* was consumed with a perpetuall contagion. But *Phalecus* which after all them took away whatsoever was left of the gifts, lived long enough in fear, and divers great dangers, not that his fortune might be thereby better then the other companions of the wicked mischief, but that being tormented for a longer time, and made more known to many by his misery, he might undergo a more famous and much mentioned calamity. Being tossed about with very much wandring, when he did resist *Cidonia* in *Creet*, he was stricken dead by thunder.

61. Q. *Fulvius Flaccus* did not escape unpunished, because he carried the Marble tiles that were to mend the Temple of *Juno* at *Lacinium*, to the Temple of warlike fortune, which he made at *Rome*. For it is affirmed that after this deed he was not long in his wits, but also yielded up the Ghost, by very great grief of mind when he heard that one of his two sons (which were waging war in *Illiricum*) was dead, and the other dangerously sick. By whose fal the Senate being moved, took care that the Tyles should be carried back to *Locrus* (a City in the uttermost part of *Italy* which was named *Magna Græcia.*) *Valerius, lib. 1. cap. 2. & Livius, Lib. 42.*

62. WHen the *Persians*, under the conduct of *Xerxes*, came to the most famous Temple at *Delphos* with an intent to spoil it, great miraculous things were presented to their sight. The evill *Dæmons* (whose habitation without doubt the same was) never saw a greater prey of men offered to them, then with that Tempest, they could appoint the same new superstition to *Xerxes*, and the whole World which he took with him. Two Rocks being suddenly smote down from the top of *Parnassus*, tumbled down upon the enemies lying under, and broke in pieces many that resisted. Moreover lightning being cast down from the Heavens with Thunder, and the holy armes moved out of the inner part of the house of their own accord, and a braying heard in the next Temple of provident *Minerva*,

nerva, did overthrow the *Barbarians* suddenly, so that they cast themselves headlong down from the steep places of the Mountains, as if they were driven with madnesse, upon whom the men of *Delphos* casting stones and Darts made a great slaughter. And by these various Phantasms, the Temple remained unviolated. *Trogus* saith, that the men of *Delphos* found four thousand men, whose whole hands were consumed by lightning, and the filthy tempest, and at length they proclaimed openly, that by how much the greater the offense of the gods was than the offense of men, by so much, they ought to use more sudden and grievous punishment. *Diodor. lib.* 11.

WHen *Theron* King of the hither *Spain*, was driven with rage to abolish the Temple of *Hercules*, which is at the *Gades*, (two Isles at the further end of *Spain* beyond *Granate*) having furnished his army of Ships with necessaries, the men of the Isles of *Gades* came against them, being carried in swift Ships, and battel being given, it was weighed in an equall ballance as yet, but on a sudden the Kings Ships were put to flight, and therewith being caught with an unexpected fire; they burned. Very few of the enemies which remained being taken, did declare, that Lions did appear to them standing on the Decks of the Ships of the *Gades*, and suddenly their Ships were burned with beams sent in, such as are painted on the head of the Sun. *Macrob. lib.* 1. *cap.* 20. 63.

VVHen the *Scythians* having gone out of their bounds, had spoyled the Temple of *Venus Urania* in *Ascalon* a City of *Palæstine* (for it was a very ancient Temple) the goddesse smote them and their Children with an effeminate disease, which they whom the *Scythians* call *Enareas*, can onely cure. Having enjoyed the Empire of *Asia* 28. years, at length being taken to a Banquet by *Cyaxares* King of the *Medes*, they were murdered, when they were merry in their Cups, as it was agreed upon before. *Herodotus, lib.* 1. 64.

ALexander, the son of *Phillip* of *Macedon*, when he had overthrown *Miletum* the best fenced City of *Jonia*, his pillaging Souldiers thronged into the *Temple* of *Ceres*. But *Milesian Ceres* revenging the fact, did cast flames of fire, which did strike the robbers blind. *Valerius, lib.* 1. *cap.* 2. 65.

WHen *Pyrrhus* King of the *Epirots* returning out of *Sicily*, passed by the people of *Locrus*, he spoiled the Temple of *Proserpina* notable for much Religion among the inhabitants of *Locrus*, saying in derision: *Unseasonable devotion is superstition, and to gather Riches together without labour is wisedome.* But the day after that he had committed that sacriledg, his Navy being tossed with an ugly tempest, all the Ships which had the holy Money, were driven to 66.

the ſhore of *Italy*. With which misfortune being affrighted, he commanded that the Money ſhould be ſought out, and laid up again amongſt the ancient treaſures of the goddeſſe. Neither had he any good fortune afterwards. For being toſſed with many miſchances, at length entring into *Argos*, he died miſerably. *Suidas & Livius, lib. 9. ſecundi belli Punici.*

67. WHen *Himilco* Prince of *Carthage* (having brought almoſt all *Sicily* under his ſubjection) beſieged *Syracuſa*, he ſpoiled all the Temples, but in the firſt place, the Temple of *Ceres* and *Proſerpina*. And while he ſtudied how to gird his Camp, and encompaſſe his Tents with a wall, he demoliſhed all the Sepulchres almoſt at the next Work to build his Wall, amongſt which he ſpoyled the Monuments of *Gelon* of *Demareta* and his Wife, anciently builded with wonderfull work. But in a ſhort time after he ſuffered deſerved puniſhment for his ſacriledge and impiety ſo arrogantly committed againſt the gods. For ſhortly his affairs went to wrack, all things being begun to be made worſe, and afterwards when courage increaſed by little and little in *Dionyſians*, and he was accuſtomed to weary them with often ſallying out, and fight with light eruptions, they alwayes returned Conquerours at all skirmiſhes. Alſo vain tumults among the Souldiers and ſudden terrours were often ſtirred up in the ſilence of Midnight throughout the Camp, by which they did run to Arms in vain, the cauſe of it no man knowing, and their Tents being turned upſide down with earthquakes, afterwards they perceived their enemies to break out of a bulwark upon them. A peſtilence invaded the Camp of the beſiegers in the Moor with a burning heat, which conſumed the number of 150000. *Dionyſius* making uſe of that occaſion, ſet fire on his Navy, and drove them to ſuch extremity, that he compelled the Tyrant to buy a ſafe return for him and the *Carthagenians* with a reward of three hundred Talents, having left and betrayed his companions. Being returned into his Countrey, he did lead a life expoſed to the reproach of all, and was ſo miſerable, that he went about the Temples of the City in a very thin Coat, declaring his impiety, and exhibiting his puniſhment to the Deity, having confeſſed his wickedneſſe againſt the Gods. Laſtly deſpairing, he killed himſelf willfully, leaving a great fear to the Citizens of violating Religion. *Diodorus, lib.* 14.

68. WHen *Delos* was heretofore the chief *Emporium* of all *Greece* and that onely fenced with Religion, it defended all the inhabitants from the injuries of all others. But *Menophantes* a certain Commander of the Armies of *Mithridates*, who being driven by the command of the King, or his own inſolence, aroſe againſt the Iſland, and invaded it with his Navy, having neither the defence of Walls, nor Arms. Where all things being beaten down, taken away, and pillaged, at length he laid the very City eeven

with

with the ground. In that destruction he cast the Image of *Apollo* (proudly being taken from its seat) into the Sea: That, being brought by the raging of the Sea to the bounds of the *Bœotians* at *Laconia*, named the place *Epidelium*. But neither *Menophantes*, nor *Mithridates* himself did escape the wrath of the god. For not long after the calamity of *Delos*, when he was carried into the Sea, the Merchants which had escaped his hand, slew *Menophantes*. But the god compelled *Mithridates* to lose his courage, having lost his Kingdome already, and being driven to and fro by the *Romans*, he could rest no where. There are some which say that he begged, as a great favour, from one of the Mercenary *Barbarians*, to be killed. *Pausanias, in Laconicis.*

WHen the *Græcians* had dragged out by force, and killed those who came to pray in the Temple of *Neptune*, in the City of *Helires*, a great and sudden Earthquake did not onely overturn the very walls, but also defaced the very foundation of the City, that there was not so much as any tokens left, whereby it might be known to future ages. *And they record that another such destruction happened.* *Helires* was incompassed with a deluge of the Sea in the winter season, and the very Grove of *Neptune* was so overwhelmed with that inundation, that the tops of the highest Trees could hardly be discovered: which comming to passe, the whole City with its inhabitants was suddenly destroyed as well by the most violent motion of the Earth, as the most abundant over-running rage of the Sea. In the fourth year of the *Olympiad*. 191. *Pausanias, in Achaicis.* 69.

VVHen the *Lacedemonians* were inraged against the Inhabitants of *Ilota*, which worshipped at the Temple of *Neptune Asphalius* (that is) the safe, as *Suidas* saith, (which is at *Teneros*); *Sparta* was shaken as well with vehement as frequent impulsions of the Earth, that not one house escaped ruine, except four houses amongst all the rest which escaped unruined. *Pausanias, in Achaicis: et Ælianus, Libro 6. variæ Historiæ.* 70.

VVHen *Cytharoedes* did dispute in contending for the honour of *Juno* at *Sybarum*, for that was the cause that provoked the *Sybaritans* to that contentious disputation, and when they had mutually gone to arms, *Cytharoedes* fled with his Stole to the Altar of *Juno*: but they forbore not to lay violent hands upon him in that place, but a little after they saw bloud sprinkled about the Temple, as if it had issued out of a continually-flowing Fountain. But when the *Sabaritans* had sent to ask counsell at the Oracle of *Delphos*, they received this answer: 71.

Stand off, my Sacred Tables come not near;
Whose hands are drench't in bloud, should Justice fear.
Which fresh distilling, thee forbids to venter,
Into the threshold of my Temple t'enter.
Good fates to them can never be foretold,
Who to stain Junoes *Temple dare be bold.*
The Muses *harmlesse servant thou hast slain,*
The god's revenge for which, thou must sustain.
Who perpetrates base willfull facts, may know,
He's sure to suffer heavy Judgments blow,
Inexorable toth' unjust immortalls prove,
Descended though by birth from mighty Jove.
Who on their necks, and childrens childrens dear,
Justly will heaped vengeance send to bear,

Neither was revenge delayed. For when they waged Warre with the inhabitants of *Crotonia*, they were overcome by them, and their City was overthrown. *Ælianus, libro 1. de var. Histor.*

72. IN the Mountain *Halesius*, near *Mantinea*, was the Temple of Warlike *Neptune*, built by *Trophonius* and *Agamedes*, with Oaken boards, forbidding entrance not by the opposition of any bolt, but onely with a small Wollen rope drawn before it, which had a secret force to drive men away. Never any one entered into this Temple, besides *Epytus* King of *Arcadia*, who having lost his Son as soon as he entered into the Temple, he was smitten blind by the sudden force of the Sea-water, boyling out of holy fountains, and not long after died. When the Emperour *Adrianus* did build it up again, he did set overseers amongst the workmen, lest any one should look into the antient Altar, or suffer any rubbel to be carried from it to any other place. *Pausanias, in Arcadicis.*

73. IN the Mountain *Lycæus* of *Arcadia* was the Altar of *Jupiter Lycæus*, whither no man could come. If any one entred despising the Religion of the place, it was certainly requisite that he must dye within the space of that year. It is a wonderfull thing also that (as they say) as well men as beasts, which by chance come into the circuit of this place, have no shadow of their bodies. And truly a Hunter cannot follow wild beasts that fly thither, but standing at the entrance, he cannot perceive any shadow that they have. It is certain that the men of *Syena* a City of *Æthiopia*, do shew no shadows from their bodies at that time of the year, when *Cancer* is in Conjunction with the Sun. But in this *Lycæus* it doth happen in any part of the year. *Pausanias, in Arcadicis.*

They

THey report that in *Cerynæa* a City of *Achaia*, was the Temple of the *Eumenides*, dedicated by *Orestes*. They believed that if any one entred in hither to see it, polluted either with slaughter, or any incest, or kind of impiety, he being troubled in mind, would presently be cruelly terrified. Wherefore the entrance of the Temple was forbidden to all that strived otherwise. *Pausanias, in Arcadicis*. 74.

WHen *Erisichthon* a certain *Thessalonian* had cut down the Grove of *Ceres*, she sent to him perpetuall hunger, and caused that he should never be satisfied with meat. He had a daughter named *Mestra*, very well skilled in Witch-craft, whom he often sold, being turned into divers forms of living Creatures, which running away a little after, would return to her father having taken her former shape, and so she helped her fathers hunger according to her ability. Lastly, he was driven to so great hunger, that he eat his own flesh. *Natales Comes, Mythol. libro* 5. *cap.* 14. 75.

WHen *Cambyses* King of the *Persians*, came to the *Theban Ægyptians*, he sent fifty thousand to destroy the *Ammonians*, and commanded that they should burn the Oracle of *Jupiter Ammon*. Therefore when they had gone seven dayes on their journey along the sands, and dined between the City *Oasis* and the *Ammonians*; a strong South-wind overwhelmed the whole Army with heaps of Sand carried along. He being gone against the *Macrobian Æthiopians* with the rest of the Army, when having scarce finished the fifth part of his journey, wanting Victuals, he returned to *Memphis*. Where when the *Ægyptians* did make Holy-day for the Apparition of *Osiris*; (in the shape of a Bull) he supposed that they had done it for his disgrace, as if they had reproached him for his misfortune: he killed the Priests and *Ægyptians* playing, he wounded the Bull of *Osiris*, by which wound afterwards he pined away. A little after he killed his brother *Smerdes*, and his Sisters, suffering punishments worthy of his wickednesse. *Herodotus, Libro* 21. 76.

THe *Persians* burned the *Anactorian* Temple of *Ceres* in *Eleusis*. Afterwards, when they were conquered at *Platæa* (a City of *Bæotia*) by the *Græcians*, with a very great slaughter. Not one of the *Persians* was seen to enter the Temple of *Ceres*, which was there, nor lying about the Temple, as if the goddesse did drive away those, who had destroyed her Temple. *Herodotus, Libro* 9. 77.

78. *S*uidas doth rehearse, that there was one *Anagyrasion* a quick spirited man, (so named from the place *Anagyrus* in *Attick*) who, because an old man, his neighbour, cut down his Grove, thus revenged himself. The Concubine of the old man, cast a raging love upon his, who when she could in no wise penetrate the breast of the young man with the sense of her love, she voluntarily accused him before his father, that he did not cease to appeach him of Whoredome. His father being perswaded by the Woman, did throw his son headlong from the top of the house, and killed him. Afterwards repenting his deed, he hanged himself. Lastly, the woman cast her self into a Well. He doth write the Author of this thing, *Hieronymus in opere de Tragædiarum Scriptoribus.* Hence arose that Proverb;

Anagyrum commoves. Erasmus:

79. *Æsculapius* grieving that a great part of a Grove, which was dedicated to him at *Coos* was cut down by *Turulius* one of the officers of *Antonius*, to make his Ships, but in that wicked service the parties of *Antonius* being overcome, *Turulius* was condemned to dy by the command of *Cæsar*, who brought him to the place which he had violated, and caused, that being slain there, by the *Cæsarean* Souldiers, he might suffer for the same destruction and overthrow of the Trees; (whereby the force of that Deity was made known) and that he might obtain freedome to those that were yet standing from the like injury. Afterwards the god encreased his worship, which was had alwaies in very great esteem among the Inhabitants. *Valerius, libro* 1. *capite* 2. *Lactantius, libro* 2. *de Origine erroris, capite* 8.

80. *P*ollux *Onomastici libro* 5. writeth that amongst the *Athenians*, Αρκτεύεσθαι, that is to say, Virgins of *Diana*, were wont to be consecrated or initiated before they were marriageable, there was a Law decreed at *Athens*, that no maid should be given in marriage to a man εἰ μὴ ἀρκτεύσει τῇ θεῷ, that is to say, unlesse she had performed those sacred rites to *Diana*, which they used to solemnize in the Moneth of *January*. Libanus *in his Oration which he made in praise of* Diana, sheweth that the Virgins used to put on a garment which they named *Crocota*, being of the colour of Saffron, and that they were not to exceed the age of ten years, nor under five, *Diana* was thought to be pleased with them, who for the like occasion, seemed to conceive some anger. They report that there was sometimes in *Athens* a Bear which was made so tame, that she was nothing at all offensive to any, but did freely feed here and there at her pleasure, wandring about, no one receiving any hurt therby. It happened that a young maid playing somewhat too sportively with the Bear, who inraged therewith, suddenly and violently snatcheth her: which her brothers seeing, threw fiercely with

Darts,

Darts, and killed her, for which cauſe the peſtilence began to rage abroad about the Countrey thereabouts. The Oracles being conſulted, the gods anſwered, that the ſickneſſe would not ceaſe unleſſe they compelled ſome Virgins τῆς τελευτησάσης ἄρκτυ ἀρκτεύειν, that is, for the deſtruction of the Bear, to kill ſome Virgins in the honour of *Diana. Cælius, lib. 26. cap. 19.*

THe *Tanagrean Boetians* had a Temple dedicated to *Mercurius Creophorus* for that *Mercury* did avert the Plague, when they carried about the Walls a Ram, for which cauſe he appointed that he who carried the Ram ſhould be attended by *Tanagrean* pipes, or muſick; he of the young men who was eſteemed by all to excell the reſt in beauty, in the feaſt day of *Mercury*, carrying a Lamb upon his ſhoulder, went round about the walls with it, which was a moſt preſent remedy againſt the Plague. *Pauſanias, in Boeticis.* 81.

IN the eighth year of the reign of *Numa*, the peſtilence which raged all about *Italy*, waſted *Rome* alſo; The Citizens ſtruck with fear, deliver a brazen target ſent down from heaven by divine power; Hereupon they tell the King wonderfull ſtories, that they received of *Ægeria* at *Camene*, and that thoſe arms were ſent for the ſafety of the City, and that they were to be kept with an eleven more, which were to be made of like figure amplitude and form, that no thief for his profit might be able to invent the ſimilitude being heavenly things, and that he ought to conſecrate the field at *Camenes*, and the Meadows lying about it, where they for the moſt part met with him, and that they ſhould conſecrate the Well which watered the field to the Veſtall Virgins, the water whereof doth purge and water all penetrables. To theſe having given credit, they tell that the diſeaſe preſently departed. *Plutarch. in Numa.* 82.

PHaleſius a private man builded the Temple of *Æſculapius* at *Naupactum* from the foundation. On a certain time the God which was worſhipped at *Epidaurus*, ſent *Anites* a Noble woman, to him, when he was very ſick, and almoſt blind, to make Verſes, with ſigned Tables. The woman ſeemed to her ſelf to receive them in a dream. But the thing was proved by the event. For when ſhe was awake, ſhe held the ſealed Tables in her hands. Therefore when ſhe came to *Naupactum*, ſhe bid *Phaleſius* to look upon the letters having taken away the Seal. At firſt he thought that a blind man could not ſee the letters. But being in good hope that *Æſculapius* had ſent him ſomething to cure him, unſealing the Tables, he looked upon the wax, and forthwith he perceived himſelf to be eaſed of the calamity of his ſight. *Pauſanias, in Phocicis.* 83.

84. SEsostres the King of the *Egyptians* being dead, his son (which *Herodotus* calleth *Varro*) receiving the Crown, and taking his Fathers name, he in no wise imitated the glory of his Father. But was afflicted with the same misfortune as his Father. For being blind, either by the common nature of his Father, or, as some say, for his impiety against *Nilus* (into whose belly he threw a Dart) he was compelled to fly to the assistance of the gods, and having made divers sacrifices to appease the Deityes, for a long time he had no help. After ten years he received an answer, that the god which was worshipped in *Heliopolis*, being appeased, he should look upon the face of a woman, which knew no man carnally besides her own Husband: so beginning from his own Wife when he had many, he found none that was uncorrupted, besides the wife of a certain Gardiner, whom he took to Wife after he had received his sight, but he burned all the rest in a certain Village. Which place the *Ægyptians* afterwards called, The holy Turf. But he giving thanks to the god of *Heliopolis* according to the Oracle received, he erected two *Obelisks* of one stone, eight foot broad and an hundred high. *Diodorus, lib.* 1. *cap.* 4.

85. VVHen a certain woman said to *Adrian* the Emperour being very sick, that she was admonished in her sleep by the gods, to exhort him, not to kill himself, although he seemed to languish under a tedious disease, because in a short time he should receive his health. The same woman did put out her own eyes, because the health of the Prince did not answer in time according to her report. Lastly also, she was admonished to kisse the knees of *Adrian*, and wash her eyes with the water which was in the Temple, and having followed the advice of her dream, she presently received her sight. In like manner a certain man being come from *Pannonia*, which was blind from his birth, having touched *Adrian*, obtained his sight, and *Adrian* was restored to his former good health.

86. AMasis King of the *Ægyptians*, married a Wife, (which some would have to be the daughter of *Battus*, the son of *Archesilaus*: others, of *Critobulus*, a very honourable man amongst his people) by name *Ladices*, with whom when he lay in bed, he could not perform his marriage duty, as when he made use of other women. When it was so a long time, *Amasis* said to her, Thou, O Wife hast bewitched me, and therefore thou canst not escape by any policy, whereby thou mightest not perish by the worst death among all women. When *Ladices* could not appease *Amasis* by denying it, she vowed (within her self) to *Venus*, that if *Amasis* might copulate that night with her, she would send an Image to her at *Cyrena*. Her wish being granted, *Amasis* copulated with her, and afterwards as often as he lay with her, he performed his matrimoniall duty, and afterwards he loved her dearly. And *Ladices* performed

med her vow, having made a Statue, and sent it to *Cyrena*, which remained whole till the time of *Herodotus*, being placed without the *Cyrenensian* City. *Herodotus, lib.* 2.

WHen *Milo Epirota*, had cast a spear at *Laodamia* the daughter of *Pyrrhus*, which fled to the Altar of *Diana*, as to a defence, the goddesse revenging her, he ran mad, whereby he died within the space of 12. dayes. 87.

WHen a certain sacrifice was performed to *Jupiter Ascræus*, a herd of Goats belonging to *Helicarnassus* being brought to the Temple, stood, and the prayers being ended, one of them, (no body guiding it) went forward till he came to the Altar, which the Priest taking, sacrificed. *Apollonius, de Hist. Mirab.* 88.

IN *Bœotia* they think that *Hercules* doth shut and open the Temple of *Ceris Micalessia* every night. Moreover they put all the Apples which Autumn brings forth, at the feet of the Image, and they remaine very fresh the whole year. *Pausanias, in Bœoticis.* 89.

THere was a Village of the *Nyssaenes* between *Tralles* and *Nyssa*, not far from the City, by name *Achrata*, where is a place belonging to *Pluto*, encompassed with a sumptuous Grove. Also the Temple of *Pluto* and *Juno*, and the Den of *Charon*, admirable by nature, which is above the Grove. They report that sick people that desire to be cured by these gods, do go thither, and tarry in a Village near the Cave with those that are skillfull in the holy things, who sleeping, receive cures for them in their dreams. The Priests calling for the remedies of the gods, do oftentimes lead them into the Den, where remaining as in a Cave, they spend many dayes fasting and sleeping: sometimes those that are sick, do receive health in their own Dreams, by the guiding and advice of the Priests. *Strabo, lib.* 14. 90.

EPidaurus a City of *Peloponesus*, being ennobled by the famousnesse of *Æsculapius*, who (as the ancients write) hath cured divers kinds of diseases. But the Temple was filled with a multitude of sick people, and Tables hanging up, in which the diseases that were cured were written. In the same manner it was in the Island *Coa*, and likewise in *Trica*. The City was scituated in the intermost Closet of the bosome of *Saronicus*. *Strabo, lib.* 8. The same *Strabo* writeth that there was a famous Temple of *Æsculapius* at *Tetrapolis*, which City was inhabited by the *Jonians* and *Carians*. That Temple was full of an innumerable convention of sick people, troubled with divers diseases, and the walls were every where covered with painted Tables, wherein were written the diseases and names of them which were cured by that god. 91.

92. THey record that there is a Temple of *Minerva Ilias*, in which Dogs are nourished, to whom it is given naturally, as also by some certain knowledge, to fawn upon the *Græcians* when they come, but follow the *Barbarians* with barking wheresoever they shew themselves. *Cœlius*, *lib.* 23. *cap.* 30. *Antiq. lect.*

93. THere is a round Temple of *Hercules* of admirable structure in the beast-market of *Rome*, into which (they relate) neither Dogs nor flyes can enter. As no bird can enter into the Temple of *Achilles* before *Borysthenes*. *Alexander ab Alexand. lib.* 2. *cap.* 14.

94. THere was a Temple of *Pallas* at *Methon*, a City of *Peloponnesus*, *Diomedes* dedicating an Image, because before that, he received damage by most violent Winds in those parts, blowing very unseasonably, which presently after ceased, when they prayed to the goddesse, and afterwards no such calamity came upon the Inhabitants. From whence she got the name *Minerva*. *Cœlius*, *lib.* 20. *cap.* 24. *Antiq. lect.*

95. WHen *Greece* was troubled with a continuall drought, and the rest of *Greece* was no lesse distracted for want of rain, which was without *Isthmus*, than all *Peloponnesus*; they sent to *Delphos*, that they might know by the Oracle the cause and remedy of the calamity. There *Pythia* answered, that they must appease *Jupiter*, but they must make use of *Æacus* to sue for them, so that he is willing to obey. Therefore when they had received that answer, they sent out of every City, to entreat *Æacus* to undertake the entreaty. He, having finished the sacrifices to *Jupiter*, and offered the vows, replenished all *Greece* with abundance of rain. For the memory of the thing, the Citizens of *Argos*, did erect statues for the Ambassadors. *Pausanias*, *in Corinthiacis*

96. THe Sepulchre of *Aristomenes* of *Messene*, is worthy to be seen in a Colledge of *Messene*, (a City of *Achaia* in *Greece*) which they say in good earnest, is not empty, and a monument set up for honour of the body not present. For although he, being driven from the *Spartanes*, died in banishment, yet by the command of *Pythius Apollo*, his bones were carried back into his Countrey, and such things were ordained to be holy. They bound a Bull which was destinated to the Altar, to a Pillar not far from the Tomb. He, being mad, and raging because of his bonds, did strive to go away. Which if the vvhile the Bull moveth nimbly, and danceth according to that, it is ominous to the *Messenians*: but if on the contrary, the Bull shal stand immoveable, they interpret that it portends some calamity to them. The *Lacedemonians* report the Heroick *Aristomenes* to have been at the *Leuctrican* fight 187. years after his death, vvho assisting the *Thebans* against them, vvrought so, that he afflicted them

them vvith a great discomfiture. *Pausanias*, *in Messenicis.*

97. AT *Pachinum*, a Promontory of *Sicily*, *Apollo Lybistinus* is worshipped with great devotion; for when the *Lybians* were about to invade *Sicilie*, their Navy having arrived at the Promontory, *Apollo* being invocated by the Inhabitants, sent the Plague amongst their enemies, and destroyed almost all of them with suddain death; whereupon *Lybistinus* was added as a sirname to him. *Macrobius*, *lib.* 1. *cap.* 17.

98. THe *Persians*, *Xerxes* leading them to the Chappel of *Minerva*, which standeth before the Temple of *Delphos*, as they came thither, upon a suddain a Thunder-bolt from Heaven fell amongst them, with the two heads of *Parnassus*, being rent from the rest of the Mountain, with an horrid noise tumbled down, and intercepted very many of them; whereupon from the very Chappel of *Minerva* came most joyfull vociferations and jubilations. The *Barbarians* committing themselves to flight, departing from *Delphos*, they published their great discomfiture; those which escaped of them, fled to *Bœtia*, reporting, That two armed men more noble then any of humane nature could possibly be, pursuing them. These two they said were Natives, and Heroick men at *Delphos*, the one *Phylacus*, the other *Antonius*, the Temples dedicated to them being there to be seen; That dedicated to *Phylacus*, standeth by the way above the Temple of *Minerva*; and that which was dedicated to *Antonius*, near *Castalia*, under the whirlpool *Hyampeum*. *Herodotus*, *lib.* 8.

99. IN the *Sabine* Warr which was waged against the *Romans* for ravishing the Virgins, The *Romans* made haste to shut the gate which was at the foot of the *Viminalian* Hill, (which afterwards by occasion of what happened, was called the gate of *Janus*) because the enemies did rush upon it; after it was made fast, flew open; and when again and again the third time the same thing happened, more armed men came to the threshold of it, because they could not shut it, to make it good against the enemy. And when the enemies fought most fiercely on the other side, it was presently given out, That the *Romans* were overcome by *Tacitus*; for which cause, which defended the gate or entrance of the City fled. And when the *Sabines* had made an irruption into it through the gate, it is reported, that from the house of *Janus*, by this passage, the great power of torrents scattering water all about broke out, burning the great and vaste numbers of their enemies with scalding waters, and devouring them with rapacious gulphs. *Macrobius*, *lib.* 1. *Saturnal*, *cap.* 9.

100. THe holy sheep of the Sunne; which are at *Apollonia* in the bosome of *Ionicum*, which in the day time feed along the River side, which floweth out of the Mountain *Lacmonen* through the *Apolloniatan* field into the Sea; and chosen men, honourable by birth and Riches amongst the people, keep them lodged in the night in a Cave not farr from the City, the people every year making new election, for that the *Apolloniatæ* by a certain Oracle were brought to put an high value upon the Sheep. There a certain Gentleman called *Evenius* chosen to take the care of looking to the Sheep, upon a time fell a sleep, and Wolves entring into the Cave, killed sixty of them; which when the *Apolloniatæ* understood, they condemned him to the losse of his eyes for sleeping when he should have watched: upon execution of which sentence, their cattle ceased to bring forth young ones, and the earth to yield her fruit, and they had Cattle at *Dodona* and *Delphos*. The Prophets being asked the cause of this present evill; answered, because they had unjustly deprived *Evenius* the keeper of the holy sheep of his eyes, and that the Wolves were sent by the gods, and that their punishments for this wrong should not cease till he was satisfied by those who had perpetrated this wrong to him whatsoever *Evenius* himself conceived due satisfaction; and then that the Gods would so blesse them, that they would find themselves happy. The *Apolloniatæ* keeping these Oracles close, chose certain Citizens to perform them, who come to *Evenius* sitting in a station for the purpose, and sitting down with him, discourse of other things, at last came to speak of the miseries of the times; which making as an introduction to speak of his wrong, they demand of him what mulct he would wish the *Apolloniatæ* to undergo for his full satisfaction, who having not heard of the sentence of the Oracle, said that he desired two mannours which he conceived the greatest revennues belonging to the *Apolloniatæ*, and a house which he knew to be the best in the City: the Citizens presently assented, and telling what directions they had received from the Oracle, and buying the Mannours of the Owners thereof, gave them to *Evenius*, who presently thereupon obtained divination from the gods, whereby he grew famous. *Herodotus*, *Libro* 9. *cap.* 7.

101. THe *Pilappii* inhabit that furthest part of *Scandinavia*, bordering upon the frozen Sea, and almost inclosed with the Sea; These neither till the ground, nor nourish any cattle, but the *Tarandus* or *Buff* which they make use of in the Winter when the waters are glaz'd, and all things made stiff with the Frost; for they live by hunting and fishing, and they have ever hitherto worshipped wood and stones; when they went on hunting, fishing, or began any other business, having used certain adjurations, they endeavour to move out of their place their gods which they consult; which if they easily perform, they conceive they favour their enterprise,

enterprise, and promise successe; but if they cannot move them without much trouble, they think their success is denyed; and if they cannot possibly move them out of their places, they conclude, that their gods are offended; And therefore they think they are to be appeased by a certain sacrifice, which they order in this manner; They have a brazen vessel, wherein are the pictures of all kinds of four-footed Beasts, of Birds, and Fishes, which are common and plentifull amongst them; they have the image of a Frog made of brass annexed to a piece of Iron fastned to the middle of the vessel like a plumb; afterwards using adjurations, they beat upon the vessel, and into the picture of whatsoever creature the Frog doth thereupon fall or leap, as soon as the frog had but touched it, they procure a living creature of that kind; they kill it, and hang the head thereof upon a Tree which they account holy; the rest they cook or dress, and consume with their friends which they call about them; and according to their sacred rites, (as they think) they anoint themselves with that wherewith the host is boyled; such holy rites finished, (as they say) they have learned by experience, such things they undertake, succeed prosperously. *Olaus Magnus.*

Of

Of Sathan's wonderful Legerdemains, Deceits, and Impostures, used, for the setting up, and establishing Idolatry, by Invocation of Saints departed this life, worshiping of Statues and Images, and for confirmation of the doctrine of Purgatory, contrary to the preaching of St. Paul, *2 Thess. 2.*

THeodosius the Emperour, unjustly suspecting *John Damasne*, a Monk, of betraying the Secrets of the Empire to the *Persians*, with whom he had been prisoner, punished him with the loss of one of his hands; he therefore imploring help of the blessed Virgin, as he was before her Image, had his hand restored, and perfectly united to his arm in the sight of many, though it had for many days been fixed to the doors of the Church. *Fulgosus, lib.* 1. *cap.* 6, 1.

NIcephorus, *lib.* 15. *cap.* 23. relateth, That a certain Jew of the Arch-Synagogue was taken as the Author of a tumult, raised at *Constantinople* in the time of *Leo* the Emperour, and condemned to fearfull torments, in the midst whereof he cryed out with a loud voyce, *O God of holy* Sergius, *help me! holy* Sergius, *thou hast known me and mine innocency*. The Judges suspecting, what he spoke to be cunning dissimulation, condemned him to be burnt; who when he was in the midst of the flames, there appeared two horsemen arrayed in white robes, who for many hours kept him preserved and untoucht by the fire; which the people with much wonder beholding, at length, running into the flames, snatch'd him away. 2.

WHen the body of the Virgin *Levinua* was carried through the Towns and Garrisons of that part of *Flanders* which lyeth to the Sea-side, those who were sick of the Palsie, deaf, lame, and troubled with other diseases, were suddenly cured. And two Wax Candles, put out by the wind; as soon as they were brought 3.

to the bones of the dead Virgin, kindled by vertue thereof. *Jacobus Meyer, ex scriptis Dryonis tunc temporis Morinorum Episcopi.*

4. MAny blind and lame were brought to the Sepulchre of Pope *Martin* the fourth, (who had been warlike enough) and recovered their former health, by using such devotions there, as were then used at the Sepulchres of the dead. *Platina.*

5. THe Coach in which the dead body of S. *Ladislaus* King of *Hungary* was carried, the keepers thereof sleeping, and the beasts feeding, without any inforcement went to *Varidinum* with such celerity, that the keepers could not keep company with it, neither could any man by any means possibly stay it; As they were committing the body to the Sepulchre, the face of a certain man (which they say had a loathsome smell) turn'd towards his back, and hanged upon his shoulder, having tryed many wayes for help, and finding none, comes to the Sepulchre, and cryes out with a loud voyce, *O Holy Ladislaus, I have wronged thee, holy Prince forgive me:* And, the incensed divine power appeased by his humble and hearty veneration, his chin was brought to its proper place, and he perfectly restored. *Bosinius, lib.* 4. *Decadis*, 2.

6. THe Bishop of *Prague* in *Livonia*, by the persecution of the *Abdeberti*, losing a finger for the faith of Christ, the executioners or cutters off of his finger, threw it into a River in the Countrey of the *Vandals*, in which Countrey he had oft preached; which a fish presently swallowed; whereupon the fish shined with a circle of glaring flame: the Fishers espying it, and taking it for a wonderfull portent, after great industry used to catch it, at last obtained their desire; and having taken out the bowels of the fish, they found the finger shining with a glaring light. *Idem, lib.* 1. *Decadis secundæ, historiæ Ungar.*

7. GEnarius of *Beneventum* having his head cut off for professing the faith of Christ, it and his blood put into a Viall, were kept in two severall Churches; and when they were both solemnly carried through the City, the blood which was congealed into a ball; when it did but touch the head, dissolved into as fresh blood as it was when it flowed from the Martyr at his decollation; and when it was taken from his head, it congealed again into a round form as it was before: And that we might be more assured of the truth hereof, we had the testimonies of them who were diligent observers, and eye-witnesses of the same. *Fulgosus, lib.* 1. *cap.* 6.

Valens

VAlens the Emperour, an *Arrian*, when he would have tranflated the Head of *John the Baptist* to *Constantinople*, could not possibly get the Coach wherein he had put it, to be moved or stirred, and therefore was forc'd to desist and leave off his undertaking; but *Theodosius*, an Orthodox Christian, did afterwards with much facility translate the very same head. *Fulgosus, lib.* 1. *cap.* 6. 8.

IN the time of the Warr of *Otho* and *Philip*, Emperours, the bodies of eleven thousand Virgins, three of them Kings, were seen to return to the Temple of *Colonia*, from the Abbey of *Fuldenses* in *Thuringia*, whence they had been translated from *Colonia*. In the morning betimes, whilest they sung the Psalms appointed by the Church for nocturns, the Abbot and Monks of that Monastery saw the bodies of the three Kings going out of the Temple, which not long after were found in the Temple of *Colonia*, whence they had formerly been translated, *Idem, ibidem.* 9.

VVHen *John*, a devout giver of alms, was dead, a certain woman for three dayes together continuing at his Sepulchre, weeping, for that she feared lest a writing (which she had delivered to him,and wherein was contained a great sin which she had committed, and which she had declared unto him) should come to the hands of any body that should know and divulge it; the *Eleëmosynarian* appeared to the woman, and delivered the schedule sealed, in which the former writing was blotted out, and written instead thereof, *For my servant* John's *sake, thy sin is blotted out. Metap. in vita ejus.* 10.

A Certain *German* called *Conradus*, repenting heartily of his sins, cometh to *Rome*, *Hildebrand* then Pope, commandeth him to wear instead of a shirt,a covering next his skin, tyed together with five chains stamped with letters, containing a catalogue of his sins, and commands him to visit the holy places all the world over, and there to pray for pardon, that he might have remission of his sins: he obeys; and travelling long and far, not omitting in his pilgrimage to visit *Jerusalem*, at length he cometh to *Hungary*, where he visiting the Sepulchre of the holy King *Stephen*, in the Church called *Alba Regalis*, and having humbly cast himself down in prayer, before the Altar, from the first hour to the ninth, being seized on by sleep; the Kingly Saint appears, saying, Rise quickly my friend, thou canst not by my merits or help,obtain pardon from the Tribunal of Almighty God, but go yonder to the Monument of my son *Emericus*, who by his Virginity procured great favour from Almighty God; whereupon he calling on the name of that Saint, found, that the chains wherewith he was tyed, fell all in sunder, and the stamps which were set upon them clean gone, so that they appeared plain; insomuch, that there could no sinne 11.

of his be read, there not remaining so much as one small letter. Ever after, this Temple was visited with such devotion, that innumerable Votaries came to it from very remote places. *Bonfinius, lib.* 1. *Decad.* 2.

12. ABout the third year after the miserable slaughter received by the *Turks* at *Nicopolis*, in the time of *Sigismund* the Emperour, when many went into the field where that battel had been fought, they heard a voyce amongst the bones of the dead, sounding forth the names of Jesus Christ the Saviour of the World, and the Virgin *Mary*; and looking amongst the dead corps, they espyed out a head, which said, *Why stand ye gazing so stupidly here? I am a Christian, who was slain here before confession, and therefore my sinnes are not yet expiated; the blessed Mother,* Mary, *causeth that I am not afflicted with eternal punishment, and hath so preserved me, that I have yet my speech to confess my sins, and declare my mind to the holy Apostles; wherefore I pray you send for a Priest to receive my confession, and give me absolution.* He being asked, How he had deserved so great favour from the Virgin? answered, *She was my peculiar Patroness all my lifetime, seven Feasts every year all my lifetime I celebrated in honour of her, and did most strictly fast, eating nothing but bread and water the eves of all those Feasts; of all my Patrons and Patronesses she was chiefly relyed on by me.* A Priest from the next Town being sent for, he making an exact confession, received absolution; whereupon silenced, he rested in peace. *Bonfinius, lib.* 3. *Decad.* 3.

13. MErcurius, a certain *Hungarian*, brought up at the *Albensian* Temple, when the King, *Ladislaus*, had commanded the Tomb of St. *Stephen* to be searcht, to see if any of the Reliques were taken away; being all alone, having retired himself into the holy Quire, with a doleful countenance, and sad heart, bewailing, that he could not so much as see, much lesse obtain a kiss of the sacred body; a young man in the dead of night appeared to him, who was beautified with incredible comeliness, having a most chearfull countenance, and arrayed in white apparrel, carrying somewhat wrapt in a fine cloath, said to him, *Mercury, receive what thou hast so earnestly desired, and be sure highly to esteem this precious gift committed to thy trust, keep it with care and diligence, and view it when time servs.* The sacred Nocturns devoutly finished, *Mercury* going to a private place, opens the cloath, and finds the right hand and ring of the holy King; shortly after, he being chosen Governour of a Monastery, built of wood, scituated at the foot of the hill *Carpathius*, which divides *Transylvania* from *Hungary*, neither daring to trust himself, nor any one else with the hand, he hides it in the ground, and appointed every day some of the Monks to watch it, lest any man should steal it away. Then that Monastery sought to King *Ladislaus*, to be of the order of the King's hand, by whose Edict, the Pope's consent obtained, it was so established; Then the whole Colledg of Priests declaring to the King the whole story hereof, he repairs the

the Monastery, so that he made it most beautifull to behold, and endowed it with great revenues in the year of grace, 1078, and now they call it, The Abbey of the King's right hand. *Bonfinius, lib.* 1. *Decad.* 2.

AS *Bruno*, Bishop of *Hildesia*, was solemnizing the Octaves of the Nativity of the blessed Virgin *Mary*, she appeared to him in the Temple, to whom the Bishop falling upon his knees, cryes out, O Queen of Heaven, wherefore vouchsafest thou to come to me, a wretched poor man? To whom she answered, I rejoyce that thou art the author of the solemn celebration of the memory of my Nativity, whereby such honour accrueth to my Sonne. Which said, she vanished away: From this time ever after, the Octaves of the Nativity of *Mary* were kept holy. *Chron. Saxon.* 14.

IN the year, 1495, *Nicolaus*, a familiar friend to the Treasurer of the Bishop of *Quincclesia*, as he was coming to the King *Uladislaus* at *Buda*, where he sometimes used to reside, saw in the Ayr a great light, which dazled his sight, and with the noyse thereof making an hideous clashing, stupified his hearing; he was so affrighted, that he fell to the ground surprised with the strangeness thereof, and looking up towards heaven, he saw the shape of the Virgin, with her Son, having a glorious shining circle about them in the Ayr, steering their course towards *Buda*, and that he at that very instant shewed it to a certain stranger, called *Boennus*, and his Wife, and to his own Carter, to be taken notice of with reverence, it being the very day that was appointed for celebrating the memory of the Conception of the Virgin-Mother of God, which the *Hungarians* ever after observed with more devotion than formerly they had done. *Sabellicus, lib.* 1. *cap.* 1. 15.

SAroltha, the Wife of *Grisa*, Duke of the *Hungarians*, being great with child, saw *Stephen* the first Martyr, who appearing to her said, Woman, trust in the Lord Jesus Christ, and assure thy self, that I by Divine commandment am to inform thee, that thou shalt shortly be delivered of a gallant and fortunate son, who shall enjoy the Diadem of the Kingdom of *Panonia*; and he shall be so excellent a man, that *Panonia* shall never have the like after him to their King: and whereas I am *Stephen* the first Martyr, who shall assist thy son, let him have my name. Which spoken, he vanished away. *Saroltha*, confirmed by her dream that these things should come to passe, accordingly commanded holy devotions to be used at all the Altars of the Protomartyr; and in the year 909 the child was born. *Bon. l.* 1. *Decad.* 2. 16.

THe Parents of *Nicolas Tollentinates* told by an Oracle, what issue they should have, vowed a pilgrimage to *Barium*, where when they had continued long at their devotion in the Church of the Saint who is there worshipped; by chance, or rather providence 17.

providence fell asleep, wherein they were instructed with an unthought-of advertisement, and their former hopes of issue much increased, by assurance of successe to their vows and solemn devotions, nor were their prayers in vain, for greater and more blessed rewards followed then the heart of man could presume, that of unholy Parents, a Saint should be born. *Sabellicus, lib.* 1. *cap.* 1.

18. HAldricus the *Leodiensian* Bishop was afflicted for about a whole year with a Canker, and could receive no hopes of help from Physicians. Wherefore he commanded his servants to carry him to the Temple of *Martin.* Where, when for seven dayes together he had with sighs and tears continued his devotion before the Altar wearied, he fell asleep, and dreamed that he saw *Martin* and *Briccius* together, discoursing concerning his sicknesse, and that *Martin* signed his forehead with the sign of the Crosse, and with a staff which he carried in his hand touched that part of him which was diseased. Therefore being awakened, for joy he cries out with a loud voice, to whom his servants (wondring at the noyse) run with speed, and removing the cloth wherewith the sore place was bound, found that it was whole, and that there onely remained a scar in the place where the Canker had been. *Fulgosius, lib.* 1. *cap.* 5.

19. THere was near *Brundulum* an holy Temple of Saint *Michael,* unto which one Temple the people of *Clodia, Matemancum,* and the *Venetians* themselves came with great Zeal to do their devotions. It happened also that at *Senogallia,* a certain man called *Sergius,* a Prince in wealth and Authority, was afflicted with a grievous disease, who heard a voice in the night, which said, if he would make a vow to visit the holy Temple of Saint *Michael,* he should recover his health. Whereupon he made a vow, and according thereto leaving his Country soyl, visited the Temple, and bestowing great gifts upon it, returned home to his own house being freed from his sicknesse. *Egnatius, lib.* 1. *cap.* 6.

20. JOhn *Orphanotropus* brother to *Michael* Emperour of *Paphlagonia* the Physicians despairing of his cure, in his sleep he saw *Nicolas* the Great, who admonished him to go to *Myra,* assuring him that assoon as he came thither, he should recover his health. He therefore speedily repairs thither, where deservedly bestowing upon the Clergy of that place, Oyntment and other rich and pretious gifts, and encompassing the famous City of *Myra* with a most strong wall, he returns home perfectly cured of his disease. *Cedrenus.*

H*Enry* the second, Emperour, when he took with great pain an exact view of the Cities of *Apulia*, was so miserably infested with the stone, that almost all men despaired of his recovery, but he sustained his sicknesse with so great patience, judging it to be as a rod of correction for his sins sent to him from Almighty God, that as he ascended the hill *Cassinum*, desiring the intercession of Saints, Saint *Benedict*, and Saint *Scolastica*; for Physitians could do him no good: He saw, in his sleep, *Benedict* standing by him, and with a Knife to have opened his privy members, and took out a great stone, making the wound whole, and putting it into the Kings hand, who awakened from his sleep, seeing and perceiving the great miracle, called his guard to him that they might fetch his Prince, to whom he shewed this great miracle, which transcended humane capacity and belief, together with the scar of the incision, out of which the stone had been taken. Therefore giving immense thanks to the most good, great, and immortal God, and giving to the Temple of Saint *Benedict*, most great gifts and offerings, and endowing it with great possessions, and yearly rents near adjoyning thereunto: He departed from *Cassinum*. *Cuspianus*. 21.

M*Anuel* a Captain under *Theophilus* the Emperour, who had disapproved the worship of Images, and then wavered in his Judgment concerning the same, fell into a grievous sicknesse, insomuch that it was verily believed he would dye thereby, certain Monks of the Monastery of *Studium*, to whom it was shewed that he was dying, came to him, and approaching to his bed side, found by his breathing that he was yet alive, and delivered to him the joyfull tydings, that he should recover his health; how can this be, saith he, speaking with a weak and low voice, the faculties of his Soul being much weakened, and his body dried up with heat, the Monks answered, All things are possible with God, therefore if when he should recover his health, he would endeavour that Images might be restored according to the decrees of the Antients, they assured him that he should be restored to life and health: which when they had with much certainty declared, they departed. In a short time after, his sicknesse was asswaged, and, his naturall faculties restored to their former strength, he was altogether freed from his sicknesse. *Cedrenus*. 22.

A Certain friend to *Julian* travayling with much haste towards him then in *Persia*, being forced for want of an Inne, to go somewhat out of his way to a Church which was near, reposed himself all night therein, whether sleeping or waking, he knew not: he saw in the night many of the Apostles Congregated, complaining of the contumelies and disgraces of the Emperour cast upon the Church, taking counsell amongst themselves, what was to be done; and having deliberately spoken of it, and many things more 23.

more, they appearing as it were perplexed, two of them rising up in the midst of them, advising them to be of good cheer, making hast to destroy the Empire, they left that counsell or conference. The man who had this admirable Vision, neglecting the journey he had begun, that he might see the issue of his Vision, stayes another night, and sleeps in the same place, and sees the same assembly; to whom upon a sudden, they which the night before went to fight against *Julian*, came in, as returned from their journey, and declared to the company, that *Julian* was dead. *Sozomenus, lib. 6. cap. 2.*

24. NAuglerus, *lib. 2. Generatione decima-tertia*, reports that *Basill* Bishop of *Cæsaria Cappadocia*, by reason of *Julian* his threatning to destroy *Cæsaria* as he returned from the *Persian* War, proclaiming a fast to be kept for three dayes in the Temple, to implore the help of Almighty God in the Church of the Virgin *Mary*, after finishing whereof, he saw in his sleep *Mercury* a Souldier lately dead, who by the command of the Virgin *Mary*, killed *Julian*, and that the arms hanging over his Tomb were gone thence: and the keeper of the Church demanded what was become of them, said, he knew not, but did affirm by Oath that they were there the last evening; *Basill* therefore returning to the Hill, called others up, and told them that *Julian* was dead, and going with them to the Sepulchre of *Mercury*, found his launce restored to the place it used to hang all bloudy. But *Hermanus Gyges, in floribus temporum*, reports this in the time of Julian, not by *Basill*, but *Blasius* a certain Bishop of *Cerastenses*.

25. EDward the third, King of *England*, having almost reigned his twenty fourth year, there was a Ring brought him from *Jerusalem*, by certain men who came thence, which he long before had privately given to a poor man, who obtained it as an alms which he sought for the love that the King bore to Saint *John* the Evangelist: and not long after falling sick, having learnt the most absolute vertue of a Christian, which is contentedly to resign his Soul to the most great and glorious God, he was buried in the Temple of *Westminster*, and shortly after canonized a Saint; The ring was long after kept with great veneration in the same Church, which was a present cure to all infeebled and weak members of Men and Women, and by the touch of it the falling sicknesse was cured, hence it came to passe that the Kings of *England* were wont on Good-*Friday* with many ceremonies to hallow the Ring, the which whosoever put upon his finger, should never be troubled with this disease. *Polydor. lib. 8.*

The

THe Statue of Saint *Paul*, an old piece, which *Andronicus Comnenus Tyrannus* adorning with Gold, placed in the Church of holy *Quadraginta*, which wept when the time approached that *Andronicus* was destroyed; *Andronicus* hearing thereof, commanded his servants to find out whether that were true: to which service besides others, his beloved servant *Hagiocristophorita Stephanus* by stairs ascended (for the Statue was in a high place) and wiped the eyes thereof with fine linnen, whereupon tears more plentifully fell from them, as if they had flowed from a spring, which with great amazement he told. *Andronicus* struck thereupon with great grief, often shaking his head, he said; *Paul* wept for the great destruction that is to come to himself, for he accounts it his own cause, for he most cordially loved *Paul*, and did infinitely esteem his sayings, and was as well beloved by *Paul*. And not long after, hanged up by the heels, he expired his life by horrible torments. *Nicetas, lib.* 2. 26.

LEo the fifth of *Ironomacum*, his Mother, as it seemed to her, saw in the Temple of the Virgin *Mary* at *Blachernes*, a certain woman; her sonne apparelled in white, following her, and the floor of the Church being besprinkled with blood, another woman carrying a Spear in her hand, commanded a vessel to be filled, and to be given to the Mother of the King; which refused by her, she said to her, *Thy son destroyes and gluts himself with the blood of all that worship we; wherefore I and my sonne are not without cause moved with wrath against him.* The Mother of the King affrighted out of her sleep, presently declares what she had by Vision, and earnestly desires him to desist from the persecution of Images: But he, like the deaf Adder, stopped his ears, though he was somewhat afraid, and the more, for that the dream of another was declared to him: For *Tarasius* the Patriarch appeared to a certain man, calling vehemently upon one whose name was *Michael*, that he should go to *Leo*, and kill him, in revenge of them, whom most impiously and cruelly he had put to death for their Religion. And not long after, while he was in the Temple at divine service, he was slain by the conspiracy of *Michael Traulus*. *Cuspinianus.* 27.

BArdus Durus, a little before his destruction, dreamed, That as he was making haste with the Emperour *Michael*, to the solemnization of a certain holy-day, to the great Temple, whither when they approached near, they followed certain men apparelled in white, who led them to Seats about the Tribunal, wherein they saw a certain old man sitting alone, whom he thought to be *Peter*, chief of the Apostles, at whose feet *Ignatius* was cast down, whom a little before they had severely bound and castigated in revenge of the wrongs he had done: moreover, *Peter* delivering a sword to one of them who stood by, commanding that *Theorgistus* (for so he called *Cæsar* as obnoxious to divine wrath) should be placed amongst 28.

those who stood on the left hand, and cut in pieces, and *Asebotecnus*; by this name he deciphers that Emperour as an impious son. *Cedrenus.*

29. A Nocturnal Vision discovered to *Ambrose* the *Mediolanensian* Bishop, the bodies of the Martyrs *Gervasius* and *Protasius*, it not being known to that day, where they lay, they appearing to him in his sleep, such as when they were found. So at *Jerusalem* in the seventh year of the reign of the Emperour *Honorius*, it appeared to *Gamaliel Lucianus* a Priest, by dream, where the body of *Stephen* the Protomartyr, and the bodies of the sons of *Abiba* lay; nor did he give credit to his dream or Vision, till the same was thrice presented to him in his sleep; and then seeking for the bodies, he found them in number and form according to his Vision, the Church keeps a holy-day for the invention of *Stephen* at this time in testimony hereof. *Fulgosus, lib.* 1. *cap.* 5.

30. SOzomenus gives a large narration, how *Pulcheria*, sister to *Theodosius* found out the fourty Martyrs, which suffered under *Licinius* at a certain placed *Sebastes*, in *Armenia*, whose reliques as by digging she caus'd to be search't for. *Thirsus* the Martyr appearing to her, suggested and admonish'd her to translate them to him; and afterwards the fourty Martyrs in a military habit splendidly apparelled, manifested themselves to her. *Sozomenus, lib.* 9. *cap.* 2. *Nicephorus* saith, that *Stephen* the Protomartyr appeared to *Pulcheria*, whose reliques when the Citizens of *Constantinople* desired to take away and keep with them, he saith, the Mules which drew the Coach, wherein the reliques were spoke with a voyce like to men.

31. THere appeared to a certain Husbandman, named *Calemorus*, belonging to the *Nice*-President, *Chophares* near *Eleutheropolis* in *Palestine*, the Prophet *Zacharias*, who taking into a certain Orchard, shewed the places digged, wherein his reliques lay. *Sozomenus, lib.* 9. *cap.* 8.

32. IT was commonly reported amongst the *Venetians*, That it was not for a long time known in what place the body of St. *Mark* lay, and that it was either by divine power translated from the place wherein it had there layn, or was stoln away; but upon publike warning of a solemn day, set apart to fast and pray, and observation thereof accordingly, the Citizens following the Clergy to the Temple of the Saint, they say this miracle happened, that an arm rising out of a side of the Church, appeared to the anxious and solicitous multitude; whereupon with great joy they remove the body, and lay it in a more honourable place; moreover, it was decreed, that it should onely be lawfull for the Prince, and Procurators of the Temple, to come to the most sacred Tomb of St. *Mark*. *Sabel. lib.* 3. *Ennead.* 9.

SAint *Benedict* appeared to Pope *Urban* in his sleep, and said, Doubt not but my body rests at *Cassinum*; and for a testimony of the certainty hereof, thou rising with thy brethren to perform the office of the Church for Nocturns, shalt be cured of the Plurisie wherewith thou art now afflicted. The event proved directly according to the Vision. *Chronicon Cassinense, lib.* 4. *cap.* 5. 33.

BAsilius Macedo, who afterwards obtained the Empire of *Constantinople*, when he was a child, lost his father. His mother much afflicted with poverty, resolved by her labour in service to maintain her self and son, coming to *Megalopolis* at night; because poor woman, she wanted wherewithall to defray her charges at an Inne, she went to the Church of Saint *Diomedes*, and being wearied with her travel, fell asleep; the holy Martyr that night appeared to a certain Deacon of that house (which had not yet taken the orders of a Priest) in a dream, and commands, that he take into the house the King which lay out a doors, in a ditch close to the porch of the Temple; The Deacon awakened with his dream, went out and finds *Basil*, a young youth asleep, and thinking it a sleepy phantasm, returned into the Temple, and falling asleep again, he was again and again awakened with the same Vision, wherein he was strictly admonished, that he should fetch in the King; therefore at length he goeth to *Basilius*, and raising him from his sleep, courteously invited and led him into the Temple, and helped him to all necessary accommodation, whereof he then stood in need: This Deacon had a friend and kinsman at that time, a servant to *Theophiliza*, who for his affinity was familiar with the Emperour *Michael* and *Barda Cæsar* his Uncle by his mothers side; this Deacon declares to his brother the vision he had seen, and desires him, that he would help this *Basill*, whom according to the command he had in his vision, entertained into the service of some Prince, who preferred him to his Lord *Theophiliza*; and presently these two brothers tell the dream to *Basil*, and bind him by oath to requite what kindness he had received from them, when he should enjoy his Kingdom. *Cuspinianus, ex Zonara & Cedreno.* 34.

ELfred, King of *England*, heavily afflicted with the losse he received by the victory of the *Danes* over him, Bishop *Cuthbert* appeared to him in his sleep, saying, *England* is justly scourged for her former sins; but Almighty God looks with mercy and compassion upon the meritorious prayers, sufferings, and tears of his distressed servants and Saints: thy Kingdom is with much cruelty extorted from thee, but after a short time of affliction thou shalt be gloriously restored, and firmly settled in thy Land; and this shall be the sign of the certainty of what I tell thee, Thy fishers shall this next day come to thee laden with infinite store of fish; And, which increaseth the Miracle, though the waters be frozen, so that 35.

humane reason cannot possibly hope for any such thing, and the coldness of the weather is such, that it seemeth a most ridiculous thing to endeavour to catch fish; yet what I say, shall come to pass, and when thou art in prosperity, remember thy deliverance, and the messenger thereof; his mother had the like Vision, both of them awaking, tell their dreams, and immediately the fishers come to them with abundance of fish. *Vincentius, lib.* 24. *cap.* 40. *ex Holinand. Et Willielmus, lib.* 2. *cap.* 14. *de gestis Anglorum.*

36. WHen *Hungus*, King of the *Picts*, a Christian, was to fight with *Athelstane* King of *England*, in ayd of the *Scots*; in the night, the Armies both of *Hungus* and *Athelstane*, saw in the Firmament a shining cross in the form of St. *Andrews* cross, resembling the Greek letter χ, which was cause of fear and terrour to them. But *Hungus* warned by a dream, encouraging his Souldiers, assured them, that the cross was a sign of Victory to them; which accordingly came to pass. *Cardanus, lib.* 13. *de rerum varietate, cap.* 81.

37. EDgar King of the *Scots*, being about to fight against *Donaldus*, was admonished by a dream, that he should bring with him the standard of St. *Cutbert*; therefore having performed some accustomed holy ceremonies and devotions, he took the standard out of the Monastery, and the Souldiers belonging to *Donaldus* forsaking him, he was taken without sedition or blood shed. *Cardanus, ibidem.*

38. U*Ladislaus* and *Geysa*, brethren, as they were setting their Army in order to fight a battle against *Salomon*, King of the *Hungarians*, an Angel was perceived by *Uladislaus*, to put a crown of gold upon the head of *Geysa*; who as soon as his brother informed him thereof, vowed to dedicate a Temple, in the place where he should obtain the victory, to the blessed Virgin; and the Enemies being overcome, deliberately advising concerning the same, where hard by a Church dedicated to St. *Peter*, behold, a Stag which had a most remarkable head, with broad interwoven horns, upon whom most shining shapes appeared, he made towards a Wood, and there stood at gaze, where the Temple was afterwards built, the Souldiers follo wing after the Stag, and seeking with their arrows to shoot him, he fled into *Danubius*, and was never afterwards seen. *Ladislaus* much taken with this wonderfull sight, saith, No doubt but this was the Angel of God; but what was that appearance of a face in his horns? presently saith *Geysa*, They were not horns, but wings; nor shapes of bright faces, but most glorious shining feathers; but where he stood at gaze, is the place wherein we are directed to build the Temple; wherefore hard by the Church of St. *Peter*, they built a Temple to the blessed Mother. *Bonfinius, lib.* 3, & 4. *Decad.* 2.

THe night before *Theodosius* joyned battle with *Eugenius* at the *Alpes*, he dreamed, as *Paul Diaconus* and *Nicephorus* write, that two men gloriously apparelled in white, sitting upon white horses, commanded him to begin his battle by the break of day, for it was decreed by Divine providence, that he should victoriously overcome his enemies; and that they declared their names to be *John* the Evangelist, and *Philip* the Apostle, and that a certain Souldier had the like dream, is reported by *Theodoretus*, *lib.* 5. *cap.* 24. 39.

MAssaclerus sent by the Emperour *Honorius* against *Gildo* to regain *Africa* from his brother, who ambitiously affected the Empire, in his sleep dreamed, that he saw the *Mediolensian* Bishop, *Ambrose*, (a dead man long before) with his pastorall staff to strike the ground thrice, and thrice to say, Here, even in this very place. And the next day, *Massaclerus* with much facility overthrew *Gildo*. *Fulgosus*. 40.

THe Roman Prince, retreating to *Antioch*, *Andrew* the Apostle appeared to a Priest, named *Peter Pontius*, one indued with simplicity, void of fraud, and shewed to him the Spear which pierced our Saviour's side, which lay buried in a Temple dedicated to St. *Peter*; upon finding whereof, the besieged City, oppressed with famine, were so far encouraged, that they made a gallant Sally, wherby they overcame *Corbana* who besieged the City by command and advice of *Belsech Turca* King of the *Persians*, he being encouraged thereunto by divination, gathered from the flying of birds; the Bishop of *Nicene* carrying the Lance which had pierced our Saviours side, amongst the Troops of those who sallied out in array against the besiegers. *Emilius*. 41.

WHen there had been long and doubtfull War 'twixt the *Romans* and *Rossians*, those who came from *Constantinople* to *John Zimisca*, auxiliaries to the Emperour, did by divine providence assist the *Romans*: for as it is reported, a storm did violently beat in the faces of their enemies, and furthermore a mighty horseman was seen of many, who running amongst the *Romans*, broke the Ranks of the Enemies; and it appears it was *Theodore*, for that a Religious Woman of *Byzantium*, dreamed the night before that fight, that she saw the Mother of God with a great company, who said, O *Theodore*, thy dear friend *John*, and mine too, is in a great strait, being now in battell. Wherefore bring him speedy help, she told her dream to certain honest friends of hers, who observing the time, found that it was the very night before the last day of their fighting. *Ut Zonoras*, *Tomo* 3. *indicat*. 42.

43. ARiulphus Duke of *Spoleto*, fighting against the *Romans* at *Camertes*, and obtaining Victory, inquires of his Souldiers who it was that behaved himself so stoutly and gallantly in the battle; they answered, 'twas a Prince: Whereupon he replies, he was more powerfull then any mortall man, for when ever I was assaulted fiercely by the enemy, he with a Buckler defended me from their fury: then going with all possible speed to *Spoleto*, seeing the Temple wherein the body of Saint *Sabinus* is intombed, he asked what Church it was; when they answered, It was the Temple of *Sabinus*, he hastily leaps from his horse, calling his Souldiers, who as they say alwayes waited diligently upon him, walks into the Church, and seeing his Image, he presently with an Oath affirmed 'twas he that protected him from the violent assaults of his numerous enemies; whereupon 'twas presently believed that *Sabinus* was the most pious Patron of Souldiers. *Ariulphus* would not for any thing have wanted the experience of this Protection of Saints, which is so frequent amongst Christians. *Bonfinius*, *lib.* 8. *Decad.* 1.

44. THe great *Sfortia* for the honour he bore St. *Leonard*, Christned his Son which he had by *Catella Alopa*, sister to *Pandulphus Alopus*, after his name, for that he dreamed he saw *Leonard* in the same shape he is usually pictur'd in Churches, coming to him being a Prisoner with relief, breaking the Iron bars of the window of the Prison, and with his power loosing his shackles. The event proved this Vision to be very true, for the day following this blessed dream; *Jacobus Gallus* King, by sedition was driven out of the *Neopolitan* Kingdome, and lost both Rule and Liberty, and *Sfortia* was delivered out of Prison, and to the great content of all was restored to be Master of the Horse. *Jovius*, *in vita ejus*.

45. IN the time of *Ferdinand* first King of *Aragon*, the City *Neopolitane* in a most flourishing condition, and the Kingdome free from all calamity, it is manifest that *Cataldus*, about a thousand years before that time, an holy man had been Bishop at *Tarentinum*, and that the Citizens thereof did worship him as their Patron, in the middest of the night, he again and again appeared to a Minister of holy things, who had lately taken the order of Priest-hood, having been educated amongst those who vow chastity, that he should without delay take out of the ground a little book which he in his life time had writ, and hid in a private place, wherein some divine writings were, and bring it to the King, giving little credit to this dream although he saw him in his sleep very oft, and alwayes of the same shape and fashion; being all alone early in the morning in the Temple, he plainly appeared to the Priest with a Mitre, in such Bishops weeds as he used in his life time to be aparrelled in, advised him, as he desired to avoid great punishment, that the next day without further delay, he should dig for

the Book which he had written, and which was hidden as he had formerly shewed him by Visions, and bring it to the King, the Priest and people went the next day to the place, wherein for many ages, this little book had been hid, and found it bound with a leaden cover, and locked, wherein it appeared, that the destruction of the Kingdome, miserable calamities, and sad times were at hand, whereof the King was warned we have learned by experience that this Prophecy was fully executed, and shewed it self to be so divine, that not long after *Ferdinand* himself, either by the justly incensed wrath of Almighty God, or other inscrutable causes of his divine will, could avoid what he was so fully admonished of, but in the very first appearance of War, departed this life, and *Charls* the eight King of *France*, with a strong hand, having an huge Army of *Neopolitans*, invaded the Kingdom: and *Alfonsus* the eldest son of *Ferdinand*, after his fathers death, having but newly undertaken the government of the Kingdome, was thereof deprived, basely running away, and dying in flight as a banished man; shortly the second son of *Ferdinand*, the hopefullnesse of whose youth had endeared him to all men, to whom upon the death of his brother, the Kingdome fell, was intangled with a miserable and fatall War, died of an immature death in the very flower of his age; afterwards, the *French* and *Spaniards* obtaining the Kingdome, divided it, chasing away *Frederick*, another Son of *Ferdinand* the elder, with a larger Army, wherewith they invaded the Kingdome, took to themselves all, whether holy or prophane, plundered Towns and Cities, laying all waste, committing most vile and filthy immanities. *Alexander ab Alexand. cap.* 15.

James the son of *Zebedee* appeared to *Charls* the Great, three severall nights, and did exhort him to drive out of the Countrey of *Spain*, in which his body rested, the *Saracens*; and assured him for his labour and travail therein, he should obtain an everlasting crown. *Henricus Erphordiensis ex Turpino Romensi Episcopo refert. cap.* 68. 46.

THe Monks of the Abbey of *Florence*, assured of the expedition of the *Normans* into *France*, carry the body of Saint *Benedict* to *Aurelia*, conceiving it a more safe receptacle from the Enemy, at the comming of the *Normans*, they burnt the Abbey of *Florence*, and laid it wast, the night following, Saint *Benedict* appeared to Count *Sigillosus*, to whom the care and defence of that Monastery was cammitted, and in a Vision heavily chideth him, because he had not resisted the *Normans*, when they fell upon the Monastery. The Earl awakening, presently fell to his arms, and with a handfull of men pursues the enemies loaden with plunder, following them with a swift course, fiercely falls upon them, and by the help of Saint *Benedict*, kills them every man, and redeems all the Prisoners and booty. *Robertus Ganquinus, lib.* 5. 47.

Childebert

48. CHildebert being King of *France*, the Arch-Angell *Michael* again and again admonished *Anbertus* the *Abreucatensian* Bishop, that wholly in the Sea, which by reason of his eminency is called his Tomb, he should build a Church in memory of him; requiring such veneration to be given him in the Sea, as was exhibited to him in *Gorganum*; in the mean time a Bull which was taken by a Lyon, was found bound in that place. Whereupon the Bishop was commanded the third time, that he should lay the foundation of the Temple, where he should find the Bull, and as he should observe the ground beaten with the feet of the Bull, he should draw the compasse of the Temple which he built in honour of Saint *Michael*, and from that time, as in the Mountain *Gorganum* formerly, in that place also now in danger of the Sea, the worship of the Angell was begun. *Sigebert, Anno Dom.* 799.

49. AGnes Wife to *Leopold* Marquesse of *Austria* desired her Husband to design some place wherein to build a Monastery that the prayses of Christ and his Mother might therein be said. From a Castle seated in the Mountain *Cecium* over against *Danubia*, a gentle Western wind snatched from the head of *Agnes* a vail, and whirled it into a Wood hard by, which when *Leopold* nine years after in his game of hunting, found undecayed, being as fresh as when 'twas lost, in that very place he built the Monastery desired by his Wife. *Cuspianus, in Austria.*

50. THe second *Cæsar* busied in divers Wars, the *Longobards* conspired and entred into covenant by oath, to be subject to *Conrade* only; to the reducing of whom to obedience, *Cæsar* came to *Mediolanum*, (where the Bishop thereof had as it were the Government) and besieged it: during which time, most fearful thunder there stupified and terrified the people, and (as it was reported by them) the Bishop and others saw in the Ayr (whilest that tempest lasted) *Ambrose* threatning cruel miseries to *Cæsar*; to be short, the Suburbs being burned, the Emperour removed his siege in the year of our Lord, 1013, and left them to the enjoyment of their covenant, according to the account of *Sigebertus*, 1039.

51. COlomannus, King of the *Hungarians*, resolving with himself to destroy by fire *Jadera*, a City of *Dalmatia*, for her frequent revolts, dreamed, that *Nicolas* who in times past had been a Bishop of the *Jaderensians*, appearing to him, (for the wickedness which he in his mind had determined) caught him by the hair of the head, and scourged him heavily with a golden whip; insomuch, that awaking, he both felt and saw the marks of his beating. Therefore though *Jadera* was a City given much to seek after innovations, he winked at their folly, and suffered them therein without molestation. *Bonfinius, lib.* 5. *Decad.* 2.

Saint

SAint *Bernard* coming to *Spira*, read in the Statue of the blessed Virgin these consecrated Inscriptions; *Oh Clement, O sweet, oh holy Mary, mother.* Then presently as they report, a voyce out of the Statue said, *God save you, Bernard.* But he suspecting the Legerdemains of the Devil, answereth, *Paul forbids a woman to speak in the Church.* They say, this Image remains to this very day behind the walls of the Temple of *Spira.* 52.

MEdericus, an Abbot at *Edunum*, put his cloak upon a Monk, burning with libidinous cogitations, whereby he was delivered from that misery, and the Devil, the provoker thereof, was heard, departing from him, to howl; and the Monk afterwards, according to his vow, continued undefiledly firm and constant, freed from so much as the least itch or lust of uncleanness. Another brother of the Society, gathering together, and taking the reliques from the table of *Medericus*, repressed the unquietness of his restless wandring mind; whereas formerly he had by the instigation of the Devil, been so far deluded, that he could by no means possible stay in the Church, but alwayes before Divine Service was done, he ran out of the Church. *Marulus, lib.* 5. *cap.* 7. 53.

GEnovepha, when upon the Sabbath about the time of Cocks crowing, coming into the Church of Saint *Dionysius*, the Torch which was carried before her, was by chance put out, the Virgins in her company being much troubled thereat, lest they should thereby suffer filthiness or horrour, she commands the Torch to be delivered to her; which as soon as it was but touched by her sacred hands, lighted of it self; which, carried to the sick and languishing, cured most of them. *Bonfinius, lib.* 5. *Decad.* 1. 54.

POpe *Leo* the fourth quenched a fire by the sign of the cross, which had long raged, destroying many houses of the *Saxons* and *Longobards*, and was making towards the Church of Saint *Peter*, when he extinguisht it upon the eighth day from the Assumption of the blessed Mother of God, which day ever after was kept holy, not far from the Temple of St. *Lawrence* without the walls. 55.

WHen in the time of Pope *Calixt*, there was such an huge & exceeding fire, having consumed almost all the City, and imminently appearing to be ready to seize upon the Monastery, the Monks took the corporal of the Challice, which thrown into the fire, it most miraculously was forced to retreat, not daring to proceed further; besides, the Citizens saw a certain hand which drove back the fire from the Monastery. The violence of the fire had no power at all to burn the corporal, or do it any hurt at all. *Chron. Casinense.* 56.

57. WHen, for fear of the *Normans*, the reliques of *Martin* were translated to *Antisiodorum*, the Monks disagreed amongst themselves; some of them contending, that the Temple should be called *Martin's* Church; and others, the Church of *Liborius*, who had first been worshipped there; whereupon, a leprous man is placed betwixt the Statues of the Saints, and prayers are made with great devotion, that they would exercise their power: whereupon a voyce out of the Tomb of *Martin*, saith, Thou art made whole by me from thy Leprosie on the one side, the other I leave to my brother *Liborius* to heal; for strangers ought alwayes to be honoured. Then the sick man urning himself to *Liborius*, his other side was immediately cured. *Platina, in vita Stephani.*

58. ABout the year of our Lord, 1016, certain Monks returning from *Jerusalem*, brought a small part of the towell wherewith our Lord wiped the feet of his Apostles before his last Supper, to *Cassinum*; It not being believed by many, certain men, superstitiously desiring to prove the truth, cast it upon hot burning coals: whereupon it presenly put on the colour of linnen; but as soon as it was taken out of the fire, it received its former form. *Chron. Cassinense, lib. 2. cap.* 34.

59. WHen at a certain Feast at *Bononia*, a Cock was dressed, served up to the table, and carved with much art, one of the guests said, It is impossible Saint *Peter* should restore this Cock thus carved, to life again; immediately upon his words, the Cock leapeth up, restored to life, and clapping his wings together, scatters the broth which was in the dish, into the faces of them who sate at the table; the blasphemer was immediately punish'd with an hereditary Leprosie. *Vincentius, lib.* 25. *cap.* 64.

60. THe Bishop of *Alexandria*, a very religious man, had a certain Philosopher to his neighbour, named *Evagrius*, addicted to the *Græcian* superstition, who had been Schoolfellow to the Bishop; this man, the Bishop desiring to convert from his foolish worshiping of false gods to the faith of Christ, called him often to him, and disputed with him; but the Philosopher more and more averse to the Christian faith, (as 'tis reported) spoke to the Bishop in these words; Verily, reverend Bishop, besides other things, which I dislike of your opinion, I can by no means approve of the judgment of you Christians, who say, That the end of the world is to be, and that all dead bodies shall then arise, and that every one shall have reward at the last for every good deed which he hath done; he that moved with mercy giveth to the poor, lendeth it to God, and shall receive it an hundred fold, and life everlasting. The Bishop, excellently affirming and proving, that nothing of the Christian Religion was vain; *Evagrius* departed not yet fully satisfied in his mind: But after a while, Amighty God joyning with the

the Bishop's doctrine, he believed, and was baptized; and being rich, he brought to the Bishop three hundred pounds in gold, to distribute to the poor; but upon this condition, that he should give it under his own proper hand in writing, that Almighty God would restore it. The Bishop received the money, and giving him a writing under his hand, (as he desired) divided the money amongst poor people that were in great necessity. The Philosopher having for some years led a godly life, lying upon his death-bed, commanded his children, that when he should be dead, they should put this writing into his hand, and so bury him; which being performed accordingly, the Bishop the third night after in his sleep saw *Evagrius*, who spoke to him thus; Reverend Bishop, come to my grave, and receive thy writing, for my debt is paid me an hundred fold; but that it may more plainly appear to thee, I have subscribed it with mine own hand. Early in the morning the Bishop sent for his sons, and when he perceived by them that the writing was buried with *Evagrius*, he went with the Clark of the City to the Sepulchre, which opening, they found the Philosopher sitting, and reaching out his hand with the Paper in it: which when the Clarks would have received, he refused to deliver to any of them; but to the Bishop extending his hand, he delivered it, and so lay in his Sepulchre in peace, the Bishop shewing openly the writing in the sight of all men, thus newly subscribed; Evagrius *the Philosopher, to the most holy Bishop* Sinesius, *My very good Lord; Know holy Father that I have received an hundred fold what I delivered to you; and therefore I have sent you this writing with my hand and name subscribed, to shew that I can require nothing from you.* Which when it had been read to the people, he commanded the scedule subscribed by the hand of the Philosopher, to be safely set up and kept in the Library. *Cedrenus.*

AT *Constantinople*, in the Monastery of the holy Mother of God, in the Church near the Sepulchre of Holy *Sopina*, the Image of the blessed Virgin *Mary* holding an Infant in her arms which Saint *Luke* had limmed in a table in the life time of the Virgin *Mary*, was placed. This picture is called *Odigatria*; that is, a leader or conducter, because she appeared to two blind men, and led them to her Church, and there restored to them their sight: the Citizens of *Constantinople* besieged by the *Saracens* upon a *Tuesday* made procession with this Image the whole day throughout; fasting, praying, and fighting; at the same time, a certain Citizen advised them that they ought to fetch that Image, and all of them unanimously to pray to her in this manner. Holy Mother of God, who hast so often delivered us, now save us from the enemies of thy Son; If it be thy pleasure, thy Image should not be drown'd in the Sea, overwhelm the enemies therein, which when he had said he privily thrust the Image under water, and there holds it, and immediately thereupon there arose such a violent storm that drowned 61.

some, and broke into splinters the rest of the Ships of the *Sarazens*, so that they were all destroyed.

62. EVagrius out of *Procopius* tells us that a Citizen of *Adessa*, in despair to defend their City against *Cosroes* the *Persian*, sent the picture or Image of *Christ* which he himself had made, to *Abbagarus*: who when the City was ready to be taken, drew the Image to the ditch of the City, and threw it into the water, against the enemies piles; Which done, the works of wood, and heaps which *Cosroes* had made for his foot-Souldiers to go upon, being presently burnt, were reduced into ashes.

63. THe people strawing hearbs upon the Tomb of *Nicecius* the *Lugdunensian* Bishop; *Aigulphus* comming from *Rome*, brought some of them with him, which a Priest bestowed upon him, which giving to one in a draught of cold water, who was visited with a Feaver, he presently recovered his health. *Gregorius Turonensis.*

64. THe same Author, *cap.* 84. *de gloria Confessorum*, tells us of a wonderfull Revelation of *Valerius* the *Cosoranensian* Bishop: he saith that *Theodore*, the Bishop finding two Sepulchres, and doubting whether belonged to *Valerius*; watching a whole night, he invocated *Valerius* that he would please to declare and manifest to him the place wherein he was buried, taking two Vessells of Wine and placing them before the Sepulchres, he said, which of these two shall be augmented or fuller with Wine, it will thereby appear a manifest testimony, that the Sepulchre of *Valerius* is placed by it: the day following, he found one of the Vessels running over with Wine, which was placed by the Tomb of *Valerius*.

65. IT being told *Ebronius* Master of the Horse in *France*, that at the Sepulchre of *Leodegarius*, Miracles were wrought, he sent a Souldier thither to search out the truth of the report, who spurning the place with his feet; saith, My Wife doth miracles as my breech singeth: which done, ever after as oft as he spoke, he farted, and stunk most abominably. *Martinus in Chronico feria sexta id maximè fieri solitum ait*; and that thereby the Woman his Wife became so resolute a Christian, that she was afterwards a Martyr; and that King *Pipin* sending for the Woman, and inquiring of the truth hereof, was fully satisfied, that it was according to this relation. *Vincentius*, Book 23. Chapter 159. *Et Epherdiensis*, Chapter 59. *referunt.*

ULadiſlaus firſt King of the *Polonians* taking to Wife *Judith*, daughter to *Uratiſlaus* King of *Bohemia*, who having been long barren, adviſed by the Biſhop of *Cracovia*, ſent Meſſengers to the Monaſtery of Saint *Ægidius* in rhe Province of *Narbo*, where the body of that dead Saint lay, with magnificent gifts, whereupon there was a time ſet apart for three dayes faſt, which the Monks were to obſerve, and ſpend in prayer to Almighty God, that for the merits and interceſſion of his gratious ſervant *Ægidius*, he would grant an heir male to the Princeſſe. The third day of their faſt, it was revealed by Viſion to a certain pious Monk, that Almighty God had granted what they had with ſo much zeal and devotion deſired; the Meſſengers therefore, ſent away aſſured hereof, when they returned, found the Princeſſe great with child, who afterwards was maturely brought to bed of a gallant young Prince, to whom they gave in Baptiſm the name of *Boleſlaus*. *Judith* four Moneths after died, who gave, being a moſt bountifull and pious Lady, all the Jewels, Moneys, and eſtate in her power to beſtow, to the relief of the poor; and the adorning of Temples whilſt ſhe was living: *Cromerus, lib.* 5. 66.

WHen the body of *Vedaſtus* the *Attrebatenſian* Biſhop was tranſlated from the place, wherein times paſt it was laid, a blind man, named *Audomarus*, deſired of Almighty God by prayer that he might ſee the bones of the Saint, and forthwith he received his ſight, and praying ſhortly after, if his ſight did any way hinder the health of his Soul, that his infirmity might return, he was again ſtruck blind. *Merul. lib.* 5. *cap.* 4. 67.

MEthodius, *Patriarch* of *Conſtantinople*, was purſued with much hatred by his enemies for his worſhipping of Images, who corrupting a notorious common Whore with a ſum of Money which they gave her, cauſed her to accuſe him that he had raviſhed her, and that before the chief of the whole Senate: all which he bore with admirable patience, till they ordered that the Holy man, before *Manuel* and many of the chief of the Senate, ſhould be admitted to no other purgation, but having ſpoke ſome few words removing that part of his cloathing which covered his privities, he ſhould ſhew his members to them, which done, they appeared withered and mortified, whereby it was obvious to all men that he was utterly uncapable of Venery; which to the Orthodox was great cauſe of rejoycing, and of ſorrow to Sycophants and calumniators: And when the Holy man was asked whether ſickneſſe had been the cauſe that his members were ſo weakned, not without a modeſt ſhame he anſwered, that in time paſt when he lived at *Rome* he was by the Devill inſtigated to the luſt of the fleſh, by the often burning flames of love, which daily growing and increaſing in him and he fearing leſt he ſhould loſe his reſolved continency and chaſte life, he invocated the holy Apoſtles *Peter* and *Paul*, that they would 68.

help

help him in this combat, and praying incessantly to this purpose, In the night, saith he, in my sleep I saw two men standing by me, one whereof touched my privy parts with his hand, saying to me, Be of good heart, thy fire of lust shall be suddenly asswaged, who seemed so to burn my privy parts, that with the extream pain thereof I awaked: Rising from sleep, I found my privities enfeebled, and almost mortified, from which time I was never troubled with fleshly lust. *Cuspian.*

70. AGatha, Virgin and Martyr, after many torments which she suffered by *Tyrannus*, for that he could not move her from her steadfast faith, caused her breast to be torn in pieces, and afterwards cast her into prison wofully hurt and wounded, being visited by the Apostle *Peter*, on purpose to cure her, she conceiving him to be some Surgeon that came to her, refused his help, and said, The Lord Jesus is my Physitian, who by his onely Word is able to cure all my infirmities, and I have never in my life used any worldly help or Physick to my body. Then the Apostle *Peter* declaring to her who he was, and that he was sent by our blessed Saviour to her, leaving her made whole, and cured of all her hurts and wounds, vanished from her. *Marulus, lib.* 5.*cap.*4.

71. IN the reign of *Philip Diodorus* about the year of our Lord, 1182, when there was a deadly Warr betwixt the *Rothomagensian* King, and the Earls of St *Ægidius*, and no possible humane means could put an end thereunto, a certain poor man named *Durandus*, of an obscure place named *Podium*, a Carpenter by Trade, working in a Wood, the Mother of God appeared to him, and gave him a small piece of parchment, upon which was pictur'd the Virgin and her Sonne; and in the margent thereof was written in Latin, Lamb of God grant us peace. He enjoyning him, as he said, that he should declare the same to the men in arms, and that he should command them to put an end to their civill and unnatural Warr, and that in the Name of Almighty God, credit being given to his speech, and a peace concluded, there were many Images made in imitation of his, which those that carryed in their hats, securely and safely without hurt, fought in battle, and likewise were upon their march or journey refreshed thereby, as much as if they had all nenessary provision, they supplying the want of all. *Fulgosus, lib.*1. *cap.* 1. *continuator Sigesberti.*

72. DAgobertus, son of *Clotharius* the second King of *France*, being very young, pulled from *Sadregisillum*, an excellent and worthy Nobleman, who was designed by his father to be prefect of *Aquitane*, his honourable ornament belonging to his place, and grievously beat him, for that he conceived that he had not that reverent observation from him which belonged to the son of a King, being offended in the first place, that he set himself frequently over against him at the Table when he feasted, and that forgetting his

his Majestie by wine, he took from his hand the cup, which is not used but amongst equals, and freely drunk in it. Whereupon the Nobleman went presently to the King, and shewed to him his deformed mouth, and lacerated back, with the fresh marks of all his blowes: whereat being inraged, he commanded, that his sonne should be taken and brought to him; the young man fearing the anger of his father, flees, and from one secret place to another, absconds himself from his fury: at last, the King having but one onely son, and thinking with himself, that he had done sufficient Penance for his offence, by his long fear and flight, resolves to forgive him, and be reconciled to him; those whom the King sent to *Catullarus*, Governour of the *Parisians*, who were to fetch his son out of the Cave wherein he absconded himself, when they came thither, were taken with such fear and horrour, that the hairs of their head standing upright, and all the parts of their bodies trembling, they had no power to go into the Cave; his father supposed, that they, to gratifie his son, who was to reign after him, were unwilling to perform his command, lest his son should be angry with them: and therefore he presently pronounceth his son's pardon, that they might go into the Cave to fetch him to him. In this place, far in the ground, lay buried the bodies of the Martyrs *Dionysius Rusticus*, and *Eleutherius*, which to that day was not known to any man, who appearing to *Dagobert* in his sleep, advised him to vow the building of a Church there, which he afterwards performed, bestowing upon it great endowments, and magnificently adorning it.

THey say, a certain woman delivered her sins in writing to *Basill* the Great, supplicating him to pray to Almighty God for the forgivenesse of them; he accordingly imploring remission of her sins, all were blotted out of the writing, except one more grievous then the rest; wherefore the woman was sent to *Ephem* the Hermite, but by reason he was dead, she returned (having as she conceived, laboured in vain) to *Basil*, who understanding that he dyed that day, after the womans abundant pouring forth of tears, he putting the paper to the breast of the dead man, who was laid upon the ground, findeth, when presently he took it away, that the remaining unblotted sin, when he there put it, was now clean blotted out. *Marulus, lib.* 1. *cap.* 16. 73.

AT *Winton* in *England*, in the year of our Lord, 975, *Elferus*, Prince of the Marches, defended the married Priests against the *Monks*, which observed the vow of Virginity; the Monks not able to defend their cause by Scripture, used the assistance of *Dunstane* Archbishop of *Canterbury*, who not being able either by Scripture to maintain, That Priests ought to vow Virginity; therefore all his endeavours to confute them, they esteemed in vain; at length during this hot contest, the Image of Christ hanging upon a wall, spoke words to this purpose; They are mistaken, that take 74.

part

part with the married Priests; by which Miracle most men were satisfied, that the chaste Monks were in the right; others thought, that this Image was caused to speak by magicall incantation, as they said: whereupon the married Priests inviting *Elthteredus* the Bishop out of *Scotland*, who whilest he and they were vigorously defending their cause against the Monks, the room falling upon their heads, most of the Priests were slain, and the rest hurt, but *Dunstane* standing upon a beam of the room, was preserved from hurt, and the Monks were likewise safe and sound, whereby *Dunstane* received victorious honour. But it was said by many, that this came to pass by witchcraft. *Mamelburiensis, lib.* 2. *Ranulphus, lib* 6. *cap.* 11. *Polydorus, lib.* 6.

75. CLodoveus, King of *France*, converted to the Christian Faith, by the advice of his Nobility, raised a Warr against the West *Goths*, not onely because they had incroached some of the Territories of *France*, but for that they were also assertors of the *Arrian* Heresie; when therefore *Clodoveus* was strenuously opposed by his enemies, and put into some danger by battle, he promised by vow, that he would offer to St. *Martin* his horse whereon he rode, if he obtained the victory; he was not unmindfull, when he had overcome his enemies, of his Vow, but resolving to give an hundred pieces of gold in lieu of his horse towards the adorning of St. *Martin*'s Temple, his horse would not be moved out of the place wherein he stood, till he gave two hundred, and then his horse moved as freely as ever; whereupon the King merrily said, I see Saint *Martin* is ready to help in distress, but strict in requiring the full value of what is vowed. *Johannes Magnus, lib.* 16. *cap.* 2.

76. WHen *Luitprandus*, King of the *Longobards*, was endeavouring to translate the reliques of St. *Austin* out of *Sardinia*, which was wasted by the *Saracens*, in his journey at a certain Town in the *Therdonensian* Diocess, his Coach stopped so upon a sudden, that by no art he could use, it would be moved: he made a solemn vow, That if *Austin* would propitiously hear and cause his bones to be carried to *Ticinum*, he would give that Town for the maintenance of Priests, and men appointed for Divine worship; the Saint hearing his request, caused the Coach to be drawn with much facility. *Vincentius, lib.* 23. *cap.* 148. *Sigebertus translationis illius meminit anno Dom.* 721.

77. ADelbertus, Bishop of *Bohemia*, visited with a most grievous Feavour from his childhood, was brought to the Temple of St. *Mary* the Virgin, and being pronounced by his Parents, as dedicated by a vow to Religion if he should recover his health, he immediately was freed from his disease. *Bonfinius, l.* 2. *Decad.* 2.

Gennadius

GEnadius, Patriarch of *Constantinople*, having often rebuked a certain Priest of the Church of St. *Eleutherius*, for that he by an evil life disgraced his profession; and not being able by any means he could use to reform him, he at last in the Temple complained to St. *Eleutherius*, of the wickedness of this Clark, and saith, *Saint and Martyr*, Eleutherius, *either reform and amend thy Clark, or cut him off, that he may no longer disgrace his profession. Cedrenus.* 78.

GRegorius *Turonensis* (*de gloria confessorum, cap. 97.*) *scribit*. When *Hospitius* was buried, a certain man took some of the dust of his Sepulchre, and wrapping it in a linnen cloath, carried it with him, intending to bring it to the *Lirinensian* Monastery; and taking ship, he sailed towards the said Monastery; upon a suddain the Ship stood as immoveable in the middest of the vaste Sea, as a rock, at which the Jews, to whom the Ship belonged, wondring, and much amazed, he declared to them, that he had with him the reliques of *Hospitius*; and now they might perceive, that those were the cause that the Ship would not stirr, unless they would steer their course to the *Lyrinensian* Monastery, where he was to place the holy reliques. 79.

WHen the body of *Boniface*, Bishop of *Moguntinum*, slain by the *Pagans*, was carried to the *Fuldensian* Monastery through *Frisia*, all the fields without any humane agitation, resounded with an unwonted harmonious Eccho. *Scribit Werneius in fasciculo temporum: et Mutius, lib. 7. de Germania.* 80.

AN eleven hundred Virgins martyred by the *Huns*, their bodies were brought to the publick Church; whereupon, when a certain Priest had obtained the body of one of the Virgins, that he might translate it to his Church, moved thereunto by zealous devotion; whilest they were at Mattins, she resuming her body, and appearing as she had been alive, to the great wonder of the whole Colledge of Priests, who beheld it, worshipping the great Altar, immediately departed; the chief of the Society comming therefore to the Tomb, could not find the Virgin who was laid therein. At these Altars, innumerable solemn vows were were made, and wonderfull Tables, wherein the people did write their voices, were fastned on the walls with folding doors. As a certain *German*, who was addicted to the religion of these people, when he was very sick, one of them came to him when he was at rest, and did let him know, That if he would say the Lords Prayer 11000 times, he should not want the help and protection of so many Virgins at the hour of death. *Bonfinius, lib. 5. Decad. 1.* 81.

82. IN the times of the *Hunni*, (a people that came out of *Scythia* to live in *Hungary*) while that *S. Servatius*, the Bishop of *Trajectum*, did offer sacrifice, the top of the house was presently opened, and a very high Pillar of fire hanged out of Heaven even to the very Tomb, which not onely the Citizens, but the borderers also, and very many strangers did see. Wherefore they began to worship this most potent man, and reckon him among the gods. They did never intend to cover his Sepulchre, which was placed in the middle of the house, with the roof. And although they did perform their Divine duties there in the clear day, and did receive their Oracles, yet there was never any rain or hail, snow or tempest wanting at these sacrifices. *Bonfinius, libro & capite eodem.*

83. DAgobertus the King of *France*, erected the Temple of St. *Dionysius* from the foundation, taking away from all others, and spoyling them, whereby he might enrich this alone: neither was any of his predecessors found, who gave so magnificent and excessive yearly revenues to Temples out of their patrimony. He covered the Temple of *Dionysius* onely with silver, and he made the bodies of the Saints to be placed there, covered with beaten gold, and having added many rich gifts, insomuch, that that Temple was sometimes his defence against the anger of his Father, when the officers, which would draw him thence at the command of his Father, being astonished, stood before the Temple with their feet so fastned, that they could not enter. But the dedication of that Temple was wonderful: For a certain Leper that lay all that night in the same Temple, did report to the high Priests which came together to the dedication, That he saw Christ, and other Saints dedicating the Temple; And Christ commanded him, that he should relate that which he had seen, to the High Priests which came thither to the dedication; and lest happily the belief of this thing should be desired, he would shew that sign, that he should be cleansed of his Leprosie; and the skin which was full of sores by the swellings of that disease, should be wholly taken away from his face. Therefore they not onely give credit to him, but also the High Priests abstained from the dedication. But for the memory of the thing, the skin was also taken from the face of the Leper, which being hidden in a golden box was shewed, and a day every year was celebrated among the yearly Festivals. *Fulgosus, lib.* 1.

84. GEnovepha, a Virgin of *Paris*, did most reverently frequent the Village *Catula*, where the holy *Dionysius* dyed, to whom she dedicated a Cathedrall Church. She humbly went to the Colledge of the Priests, that they might build a Temple with the collected money. But their poverty

verty and want of Sand did alledge an excuse. On the contrary, she being carried by Divine inspiration, said, I beseech you, go out to the bridge of the City, and whatsoever you hear, declare it to me. They being gone out, while they stood attentively in the Market-place, if they might hear any thing, behold, two Swine-herds coming towards them, talked together. The one said, Whilest I did seek after the footsteps of a strayed hogg, I found a very great furnace of Lime. I also (said the other) found it likewise in a wood. The amazed Priests did relate to the Virgin those things which they had heard. But she did shed tears for joy; which when it was demonstrated to the Citizens, a magnificent Temple was erected with the collected money, and dedicated to *Dionysius*. Truly, holy prodigies were not wanting at building of the Cathedral Church. For when drink did fail the Carpenters, she took a wine-vessel, which (when she had prayed to the Deity) she hallowed with the sign of the Cross; by and by she gave it full to the Labourers. The Divinity alwayes renewing it with the like excessive abundance, to quench their thirst, even untill she had finished the work. *Bonfinius, lib.* 5. *Decad.* 1.

WHen the first Founders of *Venice* (which they say were the Citizens of *Patavium* in *Pontus*) had builded some Cottages, and had not as yet dedicated a Temple to any Deity, suddenly a fire breaking out of the Master-Workmen's house in the night, the fire being continued, consumed 24 houses; the wind and fuel scattered all abroad, nourishing the flames. The multitude having turned themselves to prayers, did bequeath a Temple to *St. James*. The fire at the very same instant departed, and houses were erected by their prayers. *Egnatius, lib.6.cap.*5. 85.

ABout the year of Grace, 1516, *Balthasar Hubmeyerus*, a Divine at *Regenspurg*, at his Conventions he so enflamed the Magistrates against the Jews, that their Congregation being cut off, they might build the Temple of the divine beautiful Virgin *Mary* in the same Ark. Which when it was said to exhibit I know not what Miracles, the fame thereof being stretched out far and wide through *Germany*, so great a concourse of strangers suddenly began to be, that neither the Temple, nor the Monastery, and scarcely the City it self, unless truly the large Palace of the King, could suffice so great a company of vile, wicked persons. Thence the fury encreased, when as a certain *Ratisbonian* incidently remembred the beautifull Virgin *Mary* so much, that being snatcht away as it were in an extasie, did strive night and day to come straightway to her with a restless course, leaving behind him Parents, Wife, and Children, neither saluting nor acknowledging those which he met in his Journey. Neither truly could he be compelled with threatnings or bonds. The people being enraged, (for this madness had almost driven the common people and Tradesmen) snatcht with them the instruments of their Art which were next to hand, did bring them 86.

to the Image instead of an offering, to be hung up in the Temple. Thou mightest have seen women leading Children, old men leaning on their staves, Children reaching a crust of bread or an apple, instead of a gift; the sick drawing near with their sheets and coverings; dumb, deaf, and blind with their eyes open; in the mean time, being unmindful of meat, drink, or sleep. Having entred the Temple, all were not affected with one and the same manner; but those who had attained to the highest point of Grace, according as the Mass-Priests perswaded: as soon as they saw a beautifull Image, they sate down without any word speaking, like men stricken with the Planet: being come to themselves, they professed all together with fury, That they were healed of their diseases. This perswasion made many, with a desire to excell in superstition, to cast themselves, at the entrance of the Temple, on the ground. When the Edict of the Senate did severely punish this insolence of immoderate worship, whether it was done by the revenge of the Deity, or the wrath of the Devil, whereby that seducing Dreamer (who for eight years and more, had made the credulous *Germans* mad) might perish together with his miracles. There are some which think it was done by the fraud of the *Jews*; others, by the deceit of them which should have the greatest gain by this peregrination: This authority was purchased to that place by magick art, which the worship of the Image, and the minds of the people being once deluded by superstition, encreased and enlarged. Be it as it is, most men of Judgment, and true Catholicks, judged, that these were Magical and Diabolical signs, rather then Divine. *Sebast. Francus in Chronicis.*

87. LAmpertus, a Knight of *Lovain* in *Brabant*, did bear a full of the Reliques of Saints hanging down from his neck even into his breast, and he believed that this was a safe protection against all kinds of dangers. But in the Battel against the Duke *Godfrid*, that inchantment fell from his neck into the field: and presently after the Knight (before invincible) was killed, in the year, 1015. But a certain Souldier, having known the preservative against bewitching, hid it in his house. But the thing was betrayed by the swelling of his huckle-bone and thigh. Therefore it was delivered to *Ethelon* the brother of the slain Knight. *Sigebertus, in Chronico.*

88. THe *Metensian* Bishop performing the Government of the Clergy-men, in the stead of *Poppo* of *Treveris*, (a City of *Germany*) who was gone into *Palestina*, made a nayl very like the Altar of the Lord, and hid it in his bosome, which he did restore, although swimming in blood, and shut up the earth, which was shaved away with the blood, in Crystall. *Catalogus Treverensis.*

Constantine

CONstantine the Emperour, did alwayes adore the nayles of Christ being crucified, which were given him by *Helena* his Mother, he fastned one to the Crest of his helmet, he made a bridle for his horse with the other, (which may be seen at *Mediolanum* to this day) having confidence, that in the help of these, he should eschew all dangers of his life. But what is more wicked, then that thou shouldst ascribe those things to the iron, which belong to the most high God? *Fulgosus, lib.* 1. *cap.*2. *de cultu divino ex Ambrosio.* 89.

POpe *Gregory* II. sent three holy Sponges, to *Eudon* the great Duke of *Aquitan*, which were wont to be used at his table. He distributed them, being cut in pieces, to his army, which he did conduct against the *Saracens*, and it happened, that none of them which did partake of it, were wounded or slain. *Eudoni epistola ad Gregorium, in lib. Pont.* 90.

A Monk of the *Roman* Convent, which being a boy, was delivered by his Parents to an Abbot, where he did offer sacrifice, and leaving his Religion, he married a Wife. But being sick of the Quinsie, he was brought back into the Monastery, receiving the habit, and repentance, and he was beaten cruelly with whips, by St. *Andrew* and *Gregory*, for his faults committed. Hence leaping out of his bed, he put on a garment made of Goats-hair, and another that was to cast over his shoulders, and having entred the Temple of St. *Andrew*, he said to the standers by; *Behold, I being so purified by the stripes of the Saints, I depart out of my body, as formerly I issued out clean by baptism.* And dyed, while they were muttering a Soul-mass for the dead. *Vincentius, lib.* 25. *cap.* 57. 91.

A Certain man of *Colonis*, (an Ile in the *Argolick* Gulph) born of a Jew his father, but being converted, when he perceived the body of our Lord in the Paschall Feast, he carryed it whole (I know not for what use) in his mouth home with him. But he being affrighted with the Divinity, did bury it in the Church-yard. The Priest came suddenly upon him by chance, and discrying what was done, having opened the pit, he found the form of a Child; which when he hasted to carry it to the Church, it vanished into the thin Ayr. *Trithemius in Hirsaugiensi Chronico.* 92.

A Certain infamous woman, at the yearly solemnization of the Passeover, at *Castrum*, (which is called, *The golden Mountain*) when she perceived the body of our Lord in her mouth, she shut it up whole in her chest at home. A little after, when one of her Lovers by chance opened it, he found the sacrifice (as they call it) of our Lord's body, changed into the shape of flesh and blood, in the year of our Lord, 1181. *Sigeberti continuator.* By these delusions Satan doth strive to confirm the Popish fiction of Transubstantiation. 93.

94. IN the year of Christ, 1345, when certain men consecrated a sacrifice, they did steal the memories of all the Saints, with their own dish, which was dedicated, out of the Temple; and because they found the dish not gold, (as they believed) but brass gilded, they cast it into a filthy Pond at the Village *Bubalum*, near the City of *Cracovia*. Presently the place shined with frequent fires, and little fire-brands some dayes and nights continually. When that miracle was presented to the Bishop, not as yet discovering the cause thereof, after he had proclaimed a three dayes fast, when he went thither with an annual Pomp: and having found the Eucharist there, he brought it thither, from whence it was carried. But in the very same place where it was found, *Cazimirus* II. King, did build a magnificent Temple with exceeding rich walls, entituled, *The body of Christ*, and in process of time environing a very large space of ground with a wall, he built a new City, and called it *Cazimiria*, after his own name. *Cromerus, lib.* 12.

95. JOnathus *Judæus* of *Bruxells* (a famous City of *Brabant*) in the year of Christ, M.CCC.LXIX. redeemed certain sacrifices (as they call them) dedicated to Holy *Katherin*, and being slain in a Garden by the assault of his enemies, he left them to his Wife to keep, and she to her son *Abraham*; who on *Friday* in the Holy Congregation of the Jews, having chosen out his sacrifice, he pierced it, and did tear it in pieces. But abundance of blood proceeding, the Mother of *Abraham* being converted, divulged the miracle. *Wencislaus* the Duke of *Brabant*, having made diligent search, he took care, that *Abraham* and his associates should be burned alive before the Temple of holy *Katherine*, and religiously placed the sacrifice in the Cathedral Temple of Saint *Gudula*. *Ludovicus Guicciardinus, in descriptione Germaniæ inferioris.*

96. HEretofore the Rule of the Mass for the soul of the dead was sang openly, and with a loud voice. But Pope *Vigilius* instituted, That it should not be performed but in a holy place, in holy garments, and a low voice. It happened once, as Shepherds, having put bread ridiculously upon a stone in the field, rehearsed the words of the Canon, by which it was transubstantiated: and so suddenly seeing bloody humane flesh before them, and stricken by the appointment of God, they presently dyed. *Hermannus Gygas.*

97. WHen the bodies were thought to rest in their graves, the earth would be carried out of the vault of the Temple of *Paulinus* at *Treveris*, where the *Theban* Legions were killed by *Ritticnarius Maximianus*, heretofore Lievtenant to the Emperour, a certain head being cast forth by the Priest unwarily, did bleed excessively, and remains bloody even to this day. *Schaffnaburgensis, Anno* 1072.

REgino doth declare, that *Clodoveus*, King of *France*, because that irreligiously he plucked the body of *Dionysius* out of his grave, and broke his arm, and snatched him with violence; presently being astonished, fell mad, and after two years lost his life and Kingdom. *Idem Adon Vienensis ætate* 6. *& Nauclerus generatione* 23. *Sigebertus circa annum Domini*, 660. 98.

HEctor Boethius doth relate, That if any woman kicked the Tomb of a blessed woman at *Guanora* in *Scotland*, she ever after remained barren. *Cardanus de Rerum varietate, lib*. 8. *cap*.44. 99.

A Certain woman which had carried the shoes of holy *Genovepha* to *Lutetia*, suddenly lost her eyes, and having begged pardon, received her sight. *Bonfinius, lib*. 5. *Decad*. 1. 100.

WHen a Robber came to the Tomb of *wencislaus* IV. the honourable King of the *Bohemians*, upbraiding the dead man's life, a stony Statue put upon the Sepulchre gave him a buffet, and presently being smitten blind, he suffered for his wickedness. Afterwards the Statue was laid in the privy Chappel, and another Brazen one was put in the place thereof. *Æneas Sylvius, capite* 28. *Histor. Bohem.* 101.

A Certain *Constantine*, the overthrower of *Artabasdus*, seeing the Image of the God-bearing-Virgin standing, having caught up a stone, he threw it at the Image, and brake it, and when it fell, kick'd it. And he saw her in his sleep standing by him, and saying, *Dost thou know how audacious a fault thou hast committed against me? but it will fall on thy own head.* On the morrow the *Saracens* defending the walls, and the battel being joyned, he miserable wretch running to the wall, being struck on the head and face with a hurled stone, he had a punishment according to the deserts of his wickedness. *Paulus Diaconus, lib*. 21. *Rerum Rom. & Cedrenus.* 102.

COnstantine *the Bishop of Cyprus in the 4th action of* Nicena *the second, doth declare*; That a certain heardsman, who had pulled out the right eye of the Image of *Mary* with a prick; afterwards going out into the field, when he struck the cattel, his own eye dropt out. And there was another certain man in *Cizium*, (a Town of *Cyprus*) because that he had driven a nail thorough the head of the same Image painted upon a wall, had a mighty pain in the head, which he could be in no wise eased of before that he had drawn out the nail. Also *the same man doth affirm*, That an *Agarene* endeavouring to pluck out the eye of the Image of *Mary*, with a long Spear in the City *Gabala* of *Syria*, digged out his own eye, and was tormented with a burning Feaver. *And in the 5th action*; yet other 3 miracles are published, which were executed by Images, 103.

to

to confirm the worship of them, *which* Charls *the Great in his book of the worship of Images, doth refer it to the force of superstition.*

104. A Certain Jew having received baptism in *Hannonia*, being lifted up from the holy fountain by *William* a Knight of *Holland*, returning with the Dog to his vomit, he smote the Image of the Virgin *Mary* in the Temple, privily with a punniard in the face, abundance of bloud gushed out, The Jew prepared himself for flight. The Virgin did appear to a Smith in a Dream, doth shew him the author of the mischief, doth exhort him to pursue him, and offering a duell to convince him of his wickedness. He doth obey, and by single combat doth drive the conquered Jew to the Cross. *Johannes Trithemius in Chronico Hirsaugiensi.*

105. WHilest a peace was contracting between *Henry* and *Philip*, the Kings of *England* and *France*, certain Officers being brought in from *Richard* son of *Henry* King of *England*, which that Age called *Coterelli*, while they played at dice, a certain man having lost his money, seeing the Virgin in the Porch of the Temple, holding her son in her right hand, throwing a stone at the Image, he broke a part of her son's arm, from whence blood plentifully flowing, it proved a remedy to many sick people, who devoutly sought help thereby; the Officer being taken away by the Devil, dyed most miserably the same day. *Robertus Gaguinus, lib. 6.*

106. THe sixth year of King *Charls*, the *Frenchmen* took a Town called *Burburgum*, and having broken into the Temple, a *French* Souldier seeking to lay hold upon a silver Image of St. *John*, it is reported, That the Statue turning to him, he fell mad, and killed himself with his own teeth. *Robertus Gaguinus.*

107. AT *Buda*, a City of *Panonia*, two Gamesters meeting together, the one said he playd in the Name of God; and the other, in the name of the Devil: he which made God by his vain words, a favourer of his wickedness, lost not onely all his money, but his cloaths also; and going towards home about mid-night, desperately inraged by his loss, as he went through a Church-yard, thus possessed with anger and fury, looking upon the Image of our Saviour crucified upon a Cross, he snatcheth up a stone, and strikes it into the face of the Crucifix, which making a hole therein, stuck fast in it; whereupon great store of blood miraculously issued thence: a Butcher who was troubled with the Gout, living close to the Church-yard, being an old man, and in his bed, heard a low voyce, which bid him rise, and strike with his great knife whomsoever he should meet; which words, when they had been thrice re-iterated, and that with threats of much mischief to befall him, if he refused, he resolved to obey the voyce. Therefore when at first he was not able to rise out of his bed, by reason of his infirmity, at length, slowly rising, he layes hand on his slaughter-knife, and going to the

Church-yard,

Church-yard, meets the wretched mad Gamester coming towards him, and thrusts his knife into him; which done, coming to the house of the Judge, he desires to speak with him: The Judge at first believed it to be meerly an imposture of the Devil, though he declared to him his Dream, and the slaughter he had committed; but when it was light, coming to the Church-yard, whilest the people flocked about the dead body, Devils with terrible howling snatching away the corps, carried it into the ayr in a trice out of the sight of the spectators, which with the hole in the Crucifix, out of which blood issued, demonstrated the perfidiousness of the Gamester, and freed the Butcher from danger. *M. Frischius in Meteoris.*

IN the year of our Redemption, 1383. there was in this Countrey, a certain fellow named *Schelkrop*, of mean Parentage, one of the infamous rout, who naturally was indued with a bold malignant wit, and by licentiousness and custome was come to a great heighth of wickedness, wherein he not onely delighted, but gloried, he passed his time in Bawdy-houses and Taverns, and with great eagerness followed Play; from whence all kind of vices ingender, as fast as vermin from the putrefaction of a dead carcass; and especially impiety towards God, is thereby begot. In all which, *Schelkrop* was so notorious a Captain, that the time wherein he lived could hardly parallell him. He upon a certain time, according to his custome, tryed his fortune at play, having choyce of companions like himself, they went to a publick Gaming-house, a Tavern in the Suburbs of *Moguntinum*, called *Filtsbach*, the sign of the flower, which was commonly called *Zuder Blumen*; and when they had for some time playd there at dice, it fell out, that *Schelkrop* was so unfortunate, that he had lost almost all his money; which when by continuing of play, he did not onely not recover, but very much augmented his loss, he began, as he was wont, not onely to vapour with his fellow Gamesters, and give them base and unhandsome language, but likewise most impiously to blaspheme God and his Saints; some report, that when he was thus with rage and impiety incensed, that he openly threatned, That whatsoever Image of our Saviour he first met withall, of it he would take revenge of his present loss. But I will not confidently affirm it, but it appears plainly, that when he went from his companions, he came to a certain Chappel seated betwixt the Church of Saint *Alban*, and the Temple of the blessed Virgin, where Images were kept, and suddenly fiercely hacked and hewed the Image of our blessed Saviour crucified upon the Cross, and that with one stroke he cut off the head thereof, so that it fell from the body, and that with the edge and point of his sword he slasht and thrust many other Images of Saints which were placed by the Cross, &c. Hitherto *Schelkrop* was mad with fury and rage; and what followes, will declare how miraculously divine revenge seized on him; for suddenly, dreadfully, and miraculously blood flowed from the cuts, 125.

slashes, and thrusts, that he had made in the Images, as if not Images made of wood, but living men had suffered that injury; and *Schelkope* now as one attain'd to the full measure of execrable impiety, stood still, not able to move a foot, till he was deprehended in his raging crime by passengers, that found him in the place where he had perpetrated that villany, for which they seised upon him, and brought him before the Magistrates, by whom he was most deservedly condemned to die, and accordingly was burnt in the sight of all the people, not far from the City, in the place which the people commonly call the *Jews Sand*, because they were used there to interr their dead. And the Images, famous by their hurts and the blood which issued from them, were translated by the hands of Priests, from that little Church, to the Temple of the Holy Cross; where to this day that dreadfull blood is to be seen, and so religiously honoured, and many mortals variously afflicted, making vows to visit that place, have obtained of the most great and good God such mercy, as to be cured of their infirmities, and delivered from their afflictions. *Theodoricus Gresmundus, legum doctor.*

109. AND although this impiety and petulancy of furious men is no way to be tolerated, but rather by Laws and punishments to be repressed, yet I believe, that, without doubt, these miracles were wrought by the fraud and imposture of the Devil, to confirm Idolatry in the hearts of men, by the worship and adoration of Images, by which they would confine God to dwell in trunks and stones; which Idolatry was most frequent, and to this day is in the Papacy. See concerning these signs and prodigies, *Paul*'s latter Epistle to the *Thessalonians*, *cap.* 2. and seriously consider the Text.

110. IN the twenty fourth year of *Constantine*, at *Coprominum* in *Beritum*, the Image of Christ was contumeliously abus'd by the Jews, whereupon blood and water openly appeared to issue out of the side thereof, whereby many were cured of their infirmities: they putting it into vials sent of it all the World over, by reason whereof an Holy-day was instituted the fifth Ide of *November*, in remembrance of the Passion of the Image of Christ. *Sigebert* in the year of our Lord, 765, saith, The Fathers in the *Nicene* Council were of opinion, that this happened in the time of *Athanasius*, and that he particularly related and commended it to posterity. It was translated from *Syria* (as it is reported) rather by Divine then humane counsel. *Sabellicus, lib.* 9. *Ennead.* 8. *et Cuspinianus.*

111. A Certain Jew in the time of Pope *Pelagius*, stealing the Image of our Saviour out of the Church, and thrusting it through with a weapon, carried it privately home with him; and being about to burn it, when he perceived it bloodied, he was so amazed thereat, that he desists from his intent, and went and hid it; which the Christians seeking for it, found it by the track of blood which fell from

from it as it was carried; for which fact they stoned the Jew to death. *Sigebertus in Chron.*

OTho and *Philip* contending in War for the Empire, many committed themselves and their goods to the Temple of Saint *Govarus*, not far from *Trevers*, because the place, as they conceived, was excellently well fenced both by nature and art. Whither *Vernerus Bolanus* coming to fight against it, the besieged fearing lest the enemy should enter by a window, which they conceived the weakest part of the Church placed there, the Image of our Saviour upon a Cross which was made of wood, whereby they thought they had sufficiently secured it from the irruption of the enemy that way: a certain bow-man ayming at that place, shot his arrow into the Image of Christ, and presently the blood flowed out of it, as if it had been a living body. *Vernerus* terrified therewith, takes the cross, and threw it into the Sea to warr against the enemies of Christ, and the Image and Arrow was conserved with the blood sprinkled on them, notwithstanding. *Fulgosus, lib.* 1. *cap.* 6. 112.

GRegory the Great in his Epistle to *Theoctistus*, saith, That a certain *Longobard* of the Region of *Transpadua*, found a golden Key of *Peter*'s, which he sent as a great Present to the King of the *Longobards*, who caused it to be engraven on his sword; which as soon as he made use of, struck with Satanical fury, he cut his own throat with it, and dyed the same hour; Whence had *Peter* so pretious a key? and to what purpose? 113.

ALdegisius, whom *Pandulphus* Prince of *Capua* commanded to go to *Cassinum*, and from thence to *Planeta*, and bring with him the Chalice of the Emperour, and other more pretious ornaments of the Church as a pledge, whilest he was about to endeavour to perform the command of his Master, at the Altar, before which he stood adorned, he fell upon his face, struck with the Palsie and Falling-sicknesse, becoming thereby a miserable spectacle to the beholders; from which sicknesse, though he after a sort recovered, yet his eyes and mouth continued pittifully distorted; and moreover, the Prince did not onely persist in his enterprise of sacriledg, but designed greater against the brethren, but after his death, a certain boy told to huntsmen, that he saw him tyed with Iron bonds, and drown'd up to the throat in a miery stinking Lake, and that by two ugly black spirits, he saw him one while cast into the deep, and another while pulled out, the cause of such horrid punishment inquired by the boy of him; he answered, It was, because he had taken a golden Chalice out of the Monastery of St. *Benedict*, and had neglected to restore it before his death, desiring the boy to acquaint his Wife herewith, and wish her to restore what goods were taken from the Monastery, which notwithstanding 114.

ing the woman being covetous, refused to perform. *Chronicon, lib.*2. *cap.* 62.

115. A Certain Hermite inhabiting in a Rock near an High-way of a *Neapolitan* Seigniory, looking out at a window to see what time of the night it was, after he had said over the Nocturnal Psalms, saw a long rank of Blackmoors going loaded with straw, and threatning fire, who asking them, Who they were, they answered, That they were Devils, and they meant to bestow the combustible matter, they carried upon men, and that now they went for *Pandulph* Prince of *Capua*, who was a dying; in which very hour, as it afterwards appeared, *Pandulph* expired his life; and presently after, *Vesuvius*, a Mountain, vomited out such flames, that store of scorching Sulphur rising thence, appeared like a torrent, with great force and violence, discharging it self into the Sea. *Chron. Cassinense, lib.*2. *cap.*84.

116. U*Rspergensis & Platina narrant*, That *John Baptist* appeared to a certain rapacious and sacrilegious fellow, (who came to the Monument of *Rothares*, King of the *Longobards*, in a Church built for the repose of his dead body, and took away all the ornaments wherewith it was buried,) and blamed him for his presumption to dare to touch his body; who although he had not walked in the strict way of truth, yet he had committed himself to his patronage and protection. By reason of this impiety, this sacrilegious person could never after go into the Temple; for as often as he assayed to enter thereinto, he was driven back by a ghost, which offered to cut his throat, if so be he proceeded; and so was forced to retreat.

117. IN that Warr that *Charls* the Eighth, King of *France*, waged against *Anne* Dutchess of *Britain*, whom afterwards he married, a certain Souldier of *Britain* going out of the City of *Rhemes*, to plunder, in the Temple of a certain Town, whereinto the Countrey people had brought the greatest part of their goods, he breaks open a Chest, thinking that it belonged to some secular person, and loading himself with as much as he could well carry of the goods therein, returning home with them, he looking amongst his plunder, saw amongst the rest certain small pieces of linnen cloath, like to handkerchiefs, and not conceiving that they were such as Priests use for a napkin to carry the host, he bestowed them on his Landlady; who perceiving them bloody, she first looked upon her hands; which when she found hurt, but could not perceive any blood issue from thence, she searched her bosome, and found all the skin of her breast, lining of her Wastcoat, and lower petticoat imbroydered with blood; the woman carrying these cloaths to the River to wash, could not possibly take the blood out of them, though by washing thereof, the water seemed bloody. Which is

not

not unlike what happened to Pope *Leo*, who to those that sought from him holy reliques, he cutting part of a napkin, which is called the Corporal, gave it them; but when he perceived a certain man to despise it, *Leo* in his presence pricked the corporal, whereby he made it plainly appear, that blood flowed from it. *Fulgosus, lib.* 1. *cap.* 6.

GRegorius *Turonensis, cap.* 81. *de gloria confessorum*, writes concerning *Marianus* the Hermite, a Holy-day in remembrance of whom was wont yearly to be kept, that the house of a certain man (who to perform domestick business, and his necessary occupations, neglecting the observance thereof, and being rebuked for it by a neighbour; answered, That it was better to perform his necessary work, then shew such devotion to such a Saint, whose salvation was doubted) was set on fire and destroyed with revengefull flames, in such manner that his neighbours houses joyning close to his, received no hurt at all thereby. 118.

A Certain *Aurelianensian*, about to labour in his vineyard in the holy Feast of *Avitus* the *Cartonensian* Abbot, admonished by others to forbear work, as soon as he betook himself to labour, his face was writhed towards his back; (to wit, by the Devil, the murtherer of mankind, turned the contrary way,) It was a terrible sight therefore to a multitude of Spectators: but the man going into the Temple of *Avitus*, and desiring forgivenesse of his sin, obtained that pardon, insomuch that his face was turned to its right place. *Gregor. Turonens. lib. de gloria Confess. cap.* 99. 119.

A Certain Citizen of *Paris* having pawn'd his cloaths to a Jew, being not able to redeem them, promised to the Jew, if he would restore his apparrell, to give him for the same, the host which he should receive the next Easter; which the Jew consenting to, he according to his promise bringing to him; the Jew takes the host which he received, and casts it into a vessel full of boyling oyl and water, and with blasphemous words falls to scorn and reproach it; whereupon, as 'tis reported, a most beautifull young man leapt out, and with wonderfull agility avoided the Jew, who sought to drown him with a staff that had an Iron hook at the end thereof; his sons standing by, and frighted with the strangenesse of the sight, run to their Mother, and tell her the cruelty of their father against the young man; immediately there is a great concourse of people, who take the host from the Jew which the Bishop carryed to the Church of St. *John* in *Gravia*, the Wife and Children of the Jew were by this miracle converted to the Christian faith, and he brought to prison, where with many words he bragg'd of the virtue of the Talmud, and calls for it to be brought to him to deride thereby the superstition of the times; which when he had received, and began to hope that he was secure from suffering for his impiety, he with his book were consumed by flames, which issued 120.

from

from a pile of wood made for that purpose, as violently and swiftly, as an arrow out of a bowe. *Thomas Patriarcha Barbariensis, lib. 3. Fortalicii fidei.*

121. IN the *Arvernensian* Church, a certain impious fellow swore untruly; whereupon his tongue was suddenly tyed; for that he could not speak, but lowed like a beast. And grieving heartily with sighs for the perjury he had perpetrated, he humbly casts himself down at the Sepulchre of the Bishop *Dretemonius*, imploring his help, (not God's, as 'tis commanded) and finds his tongue loosed, and himself able to speak as expeditely as formerly, publickly confessing his sin, for which wittingly and willingly committed, this punishment fell upon him. *Gregorius Turonensis de confessoribus, cap. 29.*

122. MEscho, Prince of the *Polonians*, by stratagem taking *Cracovia* from *Boleslaus* Duke of *Bohemia*, the Princes making a Truce, met together at *Cracovia*, where *Boleslaus* is taken at a Feast, and both his eyes put out, and his Nobles cruelly slain; the *Prisbuicensians* being privy to the treachery, and partakers of the wickednesse, the same also endeavour treacherously to kill the brother of *Boleslaus*; for *Cochares* drawing the young man into a Wood, upon pretence of hunting, commanded him to be bound to the stock of a Tree, and shot at with arrows. It is reported, that at that time St. *John Baptist* invocated by him, received the arrows upon an hairy cover or skin, and so defended him, and that he warned his Wife by Vision, to relieve her Husband in that great danger; whereupon *Overa*, a servant to the Prince, with great haste, and good speed, declared the Treason to the people, who speedily comming to the relief of the Duke, released him, and killed the Traytors. In that place the Monastery of the order of Saint *Benedict* was built, and a greater Altar placed where the Tree, to which *Janures* was bound, stood. *Æneas Sylvius, in histor. Bohem.*

123. COmnenus the Emperour being sick, and seeming ready to faint, was restored by the Image of our Saviour; for an holy imbroydered vail placed upon the Chalice, which had the picture of our Saviour wrought upon it, was spread upon the bed wherein he lay, and his body wrapped in it; whereupon the vehemency of his sickness was immediately remitted; and he arising, took meat, was perfectly well, and freed from his disease: but when this recovery of his in this manner seemed to the people as a thing not to be believed, that he might take away the incredulity of them, he went on horseback into the Market-place. *Cuspinianus.*

124. IN the time that *Ptolomey* sought for the cross with great anxiety, because he could no where find it, other Monuments of the Passion of our Lord, miraculously discovered themselves to mortals; At *Lutetia*, *Ludovicus*, the son of *Philip Augustus* for three years, (the

King

King being absent upon his holy expedition) was visited with such violent sicknesse, that every one expected the expiration of his life, which was onely known to be in him, by weak and almost insensible breathings. *Mauritius*, the Bishop of *Paris*, brought with great reverence to *Lutetia*, a part of the blessed crown of Thorns which was kept at the Church of *Dionysius*, and the sacred nayl, obtained by prayers; which as soon as 'twas but moved towards the sick Prince, his sicknesse was driven away, and his health perfectly restored. *Æmilius, lib. 6.*

A Certain man mortally wounded, by tasting a little bread consecrated by St. *Bernard*, was immediately healed, he could by benediction make bread continue many years uncorrupt, retaining its colour to the sight, and sweetnesse for the taste. In the *Tolosanum* Province, many sick, by tasting the bread which St. *Bernard* had blessed, recovered their health. A certain *Salernitanian* Citizen, with the water wherein St. *Bernard* the Abbot had washed his hands, was restored to health. *Autor vitæ.* 125.

THe *Malmendrensian* Monks, after they had in vain by prayers and tears sought the free restitution of their Monastery from *Cæsar*, who had subjectd it to the Colonie of *Antistitus*, they sought for the bones of St. *Remachus*, and brought them to *Leodium*, and layd them upon the King's Table, sitting then at meat, which broken with the weight thereof, they by falling, broke the legs and feet of a certain Noble-man, who by the intercession of *Remachus*, imploring the help of Almighty God, was made whole, and that in such sort, that there remained not so much as the least scarr or mark where his hurts had been; And when as more Miracles were wrought by these reliques, the King did not onely restore what he had taken from the Monastery, but bestowed gifts upon the Monks, *Anno* 171. *Schaffnaburgensis.* 126.

IN the Confines of *Biturgum* and *Turonum*, *Claudiomagus* being Governour, there being a famous Church, in a secret place whereof, when in his pilgrimage Saint *Martin* coming thither, lodged upon straw, upon whose departure the Priests and Virgins in devotion, for that they had a most reverent esteem of his piety, divided amongst them the straw whereon he lay; part whereof, when they hanged about the neck of one possessed with a Devil, he was suddenly dispossest. *Bonfinius, l.* 5. *Dec.* 1. 7.

CHronicon Martini manuscriptum, reporteth, That a certain Noble woman ignorantly translating the bones or reliques of *Stephen* from *Jerusalem*, to *Constantinople*, thinking they had been the bones of her Mother, it happened, That the Devil's howling in the ayr discovered the Angels harmoniously singing, driving them away, and the daughter of the Emperour possessed with a Devil, cryed out, *If Stephen come, I shall be presently made well.* 128.

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129. A Certain Noble man, a Prefect or provost under *Otho* the second Emperour, being possessed with a Devil, by a chain, which as it was believed, had bound St. *Peter* put about his neck, was presently dispossest in the year, 983. *Ut Chronicon Saxoniæ habet. Vincentius, lib.* 24. *cap.* 88. *Othonis primi temporibus accidisse narrat, Sigebertus verò secundi.*

130. THe people strewing herbs about the Tomb of *Nicetius* the *Lugdunensian* Bishop, *Augulphus* the Deacon coming from *Rome*, and bringing with him some of them which were given him by a Priest, gave of them in a draught of cold water to severall visited with Feavers, and they were suddenly restored to health; *Gregory* of *Turon* affirms as a most certain truth, that this was done in his time. It is reported, that the *Albanensian* Bishop, sick of a Feaver, taking bread and water out of a dish (out of which St. *Bernard* was wont to eat meat), as soon as he tasted thereof, recovered his health. *Autor vitæ Bernardi. Gregorius Turonensis de gloria confessorum, cap.* 85. *de Sylvestri Calvillonensis Episcopi lectulo funibus ligatur, ligato mira quædam narrat.* Many sick of Feavers being laid upon this bed of the Bishop, have been refreshed, made whole, and lusty; he saith he saw many troubled with infirmities, who but by touching some small particles which had been cut from the ropes of the bed, restored to their former health; he likewise saith, he saw his Mother with a particle of a rope which had been cut from the ropes of that bed, to cure a woman sick of a Feaver, by putting it about her neck.

131. IVo, *in Chronico, & Paulus Diaconus, libro 6. cap. 2. de gestis Longobardorum narrant*, That in the time of *Constantine*, about the year of our Lord, 682, during the three moneths of *July*, *August*, and *September*, a pestilence had so depopulated *Ticinum*, and so many of the Inhabitants which remained alive, fled out of the City, that grass and weeds sprung up in the streets thereof; whereupon it was revealed to certain men, that the Plague would not thence depart, till they had built up the Altar of the Martyr *Sebastian* in the Church of Saint *Peter*; And that it came accordingly to passe, for the reliques of *Sebastian* being translated from *Rome* to *Ticinum*, and the Altar built, the Pestilence ceased. And hence it is, that the superstition which possest the minds of the ruder sort of men, by conceiving *Sebastian* a guardian and defender of men from the Plague, first took its rise.

COnstantine the Great having overcome *Maxentius*, there appeared as a symbol, the sign of the Cross in the firmament; when he likewise thought to fall upon *Maximinus*, a deadly enemy to the Christians, he was suddenly afflicted with a disease called the Elephantiasie, all his Physitians despairing of his recovery: at last the *Greeks* having a place in their Capitol, in which they af-

firm, If the Emperour wash it, being filled with the blood of children, he should recover his former health. Without all doubt, that kind of remedy was familiar with the Kings of *Ægypt*; (*Scribit Plinius, lib.* 26. *cap.* 1.) the Children therefore are called together, and the hangman ready, expecting an Edict to perpetrate that villany; but the Emperour, being a most humane gallant man, was so moved with tears of the tender Mothers, that he could by no means find in his heart to deprive them of their children, but delivered them to their Mothers, choosing rather to dye, then to relieve himself by the innocent blood of children: The next night he saw by Vision *Peter* and *Paul* coming to him, who admonished him to go to *Sylvester* the chief Bishop of *Rome*, and wash himself in a pool there which they decyphered to him; he obeys this Vision, and bestowing himself in fasting seven dayes, he with his son *Crispus* were washed with baptism by holy *Sylvester*, having been anointed with oyl; at which time an extraordinary miraculous light illustrated the place, and a melodious sound was heard; and *Constantine* himself being touched by a Divine hand, cometh out of the Laver safe and sound from his infirmity. *Nicephorus, lib.* 7. *cap.* 33. *et Cedrenus.*

LOtharingus being a prisoner at *Constantinople*, was so robustious and strong, that the *Turks* were afraid lest he should break his chain and fetters, and therefore they made an Iron Collar or chain, and put it about his neck, with chains of Iron fastned to it five fingers broad, and three fingers thick, reaching to his fetters; in which condition the prisoner remembring St. *Nicolas*, who had lived in his Countrey, invocates him to intercede to Almighty God for him; whereupon sleeping that night after, the next morning when the Sexton opens early in the morning the door of the Temple of St. *Nicolas* at *Varanguilles*, he finds there this Captive sleeping, who awakened, acknowledged himself miraculously brought thither in his sleep, it being two thousand miles distant from *Nanceum*, where the day before he had invocated this Saint's intercession. The miracle being divulged, the people run to see it; and after Mass, having sung some praises to Almighty God, four Smiths are sent for to free him from his chains; which when it appeared that they could by no humane power be dissolved of their own accord, as it were, but by the command of Almighty God, leapt in sunder. *Vierus, lib.* 2. *cap.* 29. *de præstigiis Dæmonum, ex libello de Galliæ Sanctuariis.* 133.

GRegorius Turonensis, *lib.* 5. *cap.* 6. writeth, That *Bituricus*, Archdeacon of *Lions*, by the cutting of Cataracts or skins which grew upon his eyes, lost his sight; and being helpless by Physitians, made his address himself, by the devotion of fasting and prayers for two or three moneths to the Church of *Martin*, that he might receive his sight; and ardently making his prayers upon the Feast-day of St. *Martin*, obtained his desire. 134.

135. POpe *Leo* in the time of *Charls* the Great, when he had led the Procession through the City of *Rome* to the Church of *Sylvester*, by his chief Officer, for the celebrating the Paschal; and *Pambulus* a Priest, whose filthy life he had often corrected, was stript of his Pontificial Robes, and deprived of sight and speech, and coming to the Monastery of *Erasmus*, and carried to the Image of *Albinus*, in the Church of St. *Peter*, as it is reported, he there received again his eyes and tongue. *Sigebertus, Anno 799. et Bonfinius, lib. 9. Decad.* 1.

136. GRegorius Turonensis, *libro de gloria confessorum, cap. 96*, tells a miraculous story of one visited with the Palsie, who being drawn in a Coach to celebrate the Feast of *Alban*, the *Andigavensian* Bishop, in his sleep at night he saw a man coming to him, and saying; *Rise the third hour, and go into the Temple, for it will come to passe, that at that time* Martin *and* Alban *will be there; and if thou likewise be there at that instant, thou shalt recover thy health.* Which Miracle, according to the prediction had in his dream, was wrought in the sight of many spectators. *Turonensis affirmat.*

137. A Certain Priest sick of the Palsie brought to the Tomb of St. *Dunstan*, Archbishop of *Canterbury*, was presently restored to health. At the same Sepulchre a certain man possessed with a Devil, vomits him up with much blood. *Vincentius, lib. 24. cap.* 95. At *Grandavus* in the year, 1010, before the body of St. *Bavones*, which then by chance was brought thither, *Mansuindis*, a Maid of *Antwerp*, was cured of the Palsie. *Jacobus Meyer, in Chronico Flandrensi.*

138. COsroes King of *Persia* hearing that *Sergius* the Martyr granted all things that were desired of him, sought of him ayd for the defence of his Kingdom, and fœcundity to his Wife, being barren, which obtaining of him, he sent to *Gregorie* a golden Cross, dish, cup, censer, and other gits in honour of *Sergius* the blessed Martyr. *Evagrius, l. 6. cap.* 21.

139. COnstantine Bishop of *Cyprus*, tells in the fourth *Nicene* Act, of a certain man, who by driving a nayl into a wall, struck it into the forehead of St. *Peter's* picture, and found that he was presently troubled with an Head-ache; whereupon, commanded to pull out the nayl, he obeying, was presently made whole.

140. FRenchmen being sent by *Pippin* to *Floriacum*, to carry the bones of *Benedict* to the *Cassianensian* Monastery, as they were going into the Temple, by the vertue of *Benedict* were struck blind; whereupon they returnedback, conceiving that he rebuked them, because he would not have *France* deprived of such holy reliques. *Scribit Sigeb[illegible] Anno Dom. 753. Vincentius, lib. 13. cap. 155.*

A Certain man named *Garganus*, a Citizen of *Pontinum*, who fed a great herd of Cattle in the Mountain *Prium*, lying in *Apuleia*, which is now called *Garganus*, or the Mount of St. *Michael*, in the time when the *Goths* infested *Italy* by war, seeking a Bull which was strayed from the herd, at last finds him in a cave which was in a hard rock naturally without man's labour; and angry at his straying beast, he shoots at him, the arrow lighting upon the back of the Bull, rebounded back upon *Garganus*, which he construed to have some divine signification; wherefore he declared what happened, to *Lawrence* a Priest, who prolaiming a Fast for three dayes, in the night when he was asleep, he had a Vision or Dream, wherein *Michael* the Arch-Angel appeared to him, affirming to him, that it was his doing that the arrow retorted from the Bull, that he would have that place known to be the oratory wherein he would have a Church for his service; and when the *Neapolitans* had besieged the City of *Sipontinum*, (*Lawrence* declaring the Oracle of the Arch-Angel) the hour they had appointed to break in, the Vision was believed, and the cave of the Arch-Angel, which seemed as if it had been made by handy-work, began religiously to be worshipped; and the dedication of *Gelasius* the chief Bishop which he prepared, was disapproved by the Arch-Angel, for that a place divinely consecrated, wanted no dedication. Therefore the cave being consecrated with a most royall Temple, most men were wont to come thither once every year, there were tables wherein were written the form of religion, and prayers hanged upon the walls all about, shewing their titles. And where the Altar that belonged to the Statue of the Arch-Angel was, in a place inaccessible by men, there the Statue was placed, which beholding, the mind of man struck with a silent fear, by the contemplation of so great and holy meditations, powreth forth its prayers. Other Altars also made by neither cost nor artifice of man, which seem natural, increase devotion, *Pont. l.2. belli Neapol.* 141.

AN old Fisherman told to the Duke *Bartholomæus Grandonicus*, when the waters rose above their ordinary custome, and thereby threatned much hurt to the *Venetians*, that early in the morning whilest the storm raged, three men of a venerable aspect came to him, whom he carrying through the passage to the Haven, the storm ceasing, they all remained in the City, one of them in the Church of St. *George*; another in the Temple of St. *Nicolas*; the third, having declared the other two, to be *George* and *Nicolas*, manifests himself to be *Mark* the Evangelist, and commanded that he should relate it, because he should receive great benefit from the Prince of the City for his labour in ferrying them over; and that he might have credit from them he should acquaint with the same, he bestowed a Ring on him, to shew to them; whereupon the *Venetians* bestowing a yearly stipend on the Fisherman, decreed supplications and praises. *Fulgosus, lib.3. cap.6. et Egnatius eodem.* 142.

143. THe fourty fifth year after the death of *Stephen* King of *Hungary*, he being canonized, all the Princes of *Hungary*, with the King *Ladislaus*, met together; and after celebrating certain ceremonies in remembrance of the dead, at their coming to the Monument of the holy King, there issued from thence such fragrant smells, that the whole Church was, as it were, filled with a certain heavenly dew: finding his bones moistned, and anointed with a certain kind of Balsom, laid in a *Syndon*, they began to look for a gold Ring, which was his old Scepter, amongst the liquid balsom; which when they could by no means find in the Marble Tomb, they endeavoured to draw out the moisture, which falling upon, and filling Viols and great Vessels therewith, they were nothing nearer their desire of emptying the Sepulchre thereof; for as fast as they drew it out, it was still by a Divine power supplyed; which perceived, they by degrees powred what they had drawn out upon the bones again; and it appeared, that after their infusion thereof, there was neither more nor less in the Tomb; upon finding of which treasure there, an Altar was renewed to the blessed Virgin; and after a short time, the Wife of the illustrious Prince called *Matildus*, who for three years space had laboured of an intestine disease, invited by the fame hereof, vows a pilgrimage to this Chappel in *Hungary*, whither as soon as she had made her address, she was immediately freed from her torments. *Bonfinius, lib.* 1. *Decad.* 2.

144. AFter the Pope received testimony of the many Miracles which were done before the Sepulchre of *Udislaus* King of *Hungary*, which shewed the power of Almighty God for his sake to be manifested, in that place he canonized him a Saint. In the same hour that a child, who being an unformed lump of flesh, without hands or feet, and whose bones and sinews were not obvious to the sight of men, was brought to his Sepulchre; as soon as the Parents began their prayers, he received hands, feet, and shape, to their great comfort and rejoycing. *Bonfinius, lib.* 4. *Decad.* 3.

145. THe *Sergiopolitans* or *Antiochians* treating with *Cosroes* King of *Persia*, to spare their City, offer him sacred treasures for the redemption thereof, offered him a golden Cross, which *Justinian* the Emperour, and *Theodora*, had sent thither; which *Cosroes* receiving, required more; and amongst others, seeking to take the silver Urn, in which the reliques of *Sergius* the Martyr were laid, presently an Army all about the streets appeared, which chased away the *Persians* off the City; so the City was miraculously delivered with the help of Souldiers. *Evagrius, lib.* 4. *cap.* 28.

IN the tenth year of *Leo* Emperour of *Isaurus*, the *Sarazens* besieged the Town of *Nicea* in *Bithynia*: the City long opposed by storm, and some part of her Walls battered with Engines to the ground, by the appearance of Saints which are there worshipped, the *Saracens* affrighted with the sight of the Father, left what so hotly they had attempted, and basely fled. *Cedrenus.* 146.

THe *Thessalonians* besieged by *Michael* King of the *Bulgarians*, upon a certain day went to the Sepulchre, praying all night, and using an oyntment which boyled up out of the Sepulchre, uniting their strength together, they all fiercely throwing open the Gates, sally out upon the *Bulgarians*; whereat the enemy was so amazed, that fear took upon a suddain so deep impression in them, that they all betook themselves to their heels, not so much as one of them standing, or daring to defend themselves; the Leader of the *Roman* Army was a Martyr, who cleared the way before him; which the *Bulgarians* who were taken prisoners confirmed by oath, telling, that they saw a gallant young Knight on horseback, who led the *Roman* Squadrons, from whom flashes of fire came, which lighting upon their enemies, burnt and consumed them. *Cedrenus.* 147.

THe *Cartonensian* Citizens hanged up the linnen garment of the Virgin *Mary*, which *Charls* the bald had brought from *Constantinople*, upon the wall, instead of a flag or ensign, which struck blind *Rollo* the *Dane* with his Army, and compelled them to depart, without doing injury to the City. *Ranulphus, lib. 6. cap. 2. Ganguinus, lib. 5.* 148.

VVHen *Godfrey* of *Boleign* with others had undertaken the *Syriac* Expedition, setting upon the City *Jerusalem* by storm, *Aimarus* the *Aniciensian* Bishop was seen by many to go before the Souldiers, and scaling the walls first, gave the sign to others to follow him, although it was known for certain, that he departed many moneths before from *Antioch*, as *William* the Bishop of *Tyre* writeth. *Fulgosus, lib. 1. cap. 6.* 149.

HEnry the second, Emperour, subjugating *Boleslaus*, who possessing *Bohemia*, and all the *Sclavonian* Countrey, and likewise debilitating *Poland*, taking the sword of Saint *Adrianus* the Martyr, which had been long kept in a place called *Waldberg*, divine power working with it, he was most formidable to his enemies, most prosperously prevailing over them, the Martyrs, St. *George*, St. *Lawrence*, and St. *Adrianus* being seen to go before his Armies, and to break the ranks of their enemies. *Cuspinianus.* 150.

The

151. THe *Romans* carrying before them the holy Lance, with which the side of our blessed Saviour was pierced, instead of an Ensign fighting against *Corbana* Prince of the *Persians*, at the Metropolis or chief City of *Syria*, called *Antioch*, slew above an hundred thousand of their enemies; they missing when they mustered, of four hundred thousand Souldiers which they had before the fight, two hundred thousand; *Baldricus* Bishop of the *Dolensians*, a contemporary, writeth from the mouths of them that were present, That the enemies when they joyned battle, saw three in the shape of most royal Noble-men, sitting upon white horses, and a great Troop of the like countenance, and in like manner apparrelled, who led the forefront against the enemies: these were not seen of all, but some of the *Romans*, and by them they were believed to be the Martyrs, *George*, *Demetrius*, and *Mercury*; after whose appearance, the *Barbarians* were so amazed, that void of counsel or courage, and possessed with fear, they most basely ran away. *Æmilius, lib.* 4.

152. ACtius being General, when *John* King of *Bohemia*, father to *Charls* the fourth, *Roman* Emperour, about the year of our Lord, 1330, invaded *Italy*, falling sick of the Gowt, underwent great perill in his affairs, circumvented by the unfaithfull dealing of his couzen german, General *Leodrisius*, who leading the *Rhætian* and *Helvetian* cohorts, and with a strong hand gathering together all banished men, came to *Abdua*. *Actius*, though troubled with the Gowt, raised Souldiers in every place, and left his Garrisons well fortified to the care of Governours, till such time as his expected recruits should come to him. And committing the Van-guard of his Army to his Lievtenant *Nervianus*, the *Leodrisianians* had prevailed against them, had not St. *Ambrose*, the *Mediolanensian* guardian Saint, been seen by many of the City in form of an Horseman, succouting them apparently in their distress; for there came at that time to their relief, *Hector Panicus*, with a wing of *Cataphractans*, *Allbrogians* sent by *Ludovicus Subaudius*, father-in-law to *Actius*, which overcame the *Rhætians*, unseasonably exulting and resting themselves disorderly, putting them to the sword, and took *Leodrisius* himself prisoner; there being slain at that time above four hundred thousand men. And in the field where this Victory was obtained, a Temple was built to St. *Ambrose* in memory thereof, where yearly upon the twenty fourth of *February*, the *Mediolanensian* people coming together in great pomp, with the Prætor and Counsellors, celebrated his Feast with sacred solemnities; *Jovius in Actio*. But *Fulgosus, lib.* 1. *cap.* 6. writeth, That the Auxiliaries which came to relieve *Actius*, as soon as they began battel, clearly saw *Ambrose* with a whip to fall upon the *Barbarians* which *Martinus Scaliger* led, being hired thereunto by *Leodrisius*; and in memory of this Victory, *Ambrose* was pictured with a whip in his hand, ever after this.

In

IN the battle wherein *Ramirus* King of *Spain* fought against the *Saracens* before *Calugurium*, *James* the Apostle was seen by all who were there, leading the Christian Army, and putting the *Saracens* to flight. 153.

NIcephorus, *lib*.8. *cap*.23. reporteth, That *Chrysanthus* and *Musonius* being Bishops, who sate in the *Nicene* Council, and dying before they had subscribed those Articles of Faith which were there agreed upon; the Fathers of the Council therefore went to their Monuments, and holding a writing in their hands, which contained in it the Articles, they spoke to them as if they had been living men hearing them; Holy Fathers, you have fought a good fight with us, you have finished your course and kept the faith, if therefore what we have done ought to be allowed and confirmed, it is meet and needfull, that you (who are illustrated by the splendour of the Trinity, whose beatificall Vision frees you from all obscurity and hindrance, which lets us from the clear and perfect discerning of things,) with us subscribe this little book; who when they had spoke these words, laid it down before the Tomb sealed, and going to their rest that night, and returning in the morning, they found the book sealed with the seals inviolated, and their subscriptions inserted with the rest, which they perceived to be newly written, in these words; We *Chrysanthus* and *Musonius*, with all the Fathers in the first holy Oecumenical and *Nicene* Council do agree, and although translated from our bodies, yet with our own proper hands we have subscribed the Articles in this book. 154.

PLergilis, a Priest, prayed, That he might see what species laid hid under the form of bread and wine, and whilest he continued his supplications for the same, an Angel from Heaven appearing to him, speaketh, saying, Arise quickly, if thou desire to see Christ, he is present, cloathed with that body which the holy Mother of God bore, he therefore casting his eyes upon the Altar, seeth the child, the onely begotten Son of the Father, whom with trembling arms he takes and kisses, and presently restores again to the top of the Altar, and falling prostrate upon his knees again, he implored Almighty God again, that he would turn him again into his pristine species, and as soon as he had finished his prayer, he found the body of Christ returned to his wonted form, as by prayer he had desired. *Rabbanus de Sacramento Eucharistiæ*, *cap*. 30. *Paschasius in libro*, *de corpore et sanguine Domini*, *cap*. 41. 155.

A Certain Souldier in the City of *Rome* extinct by the Plague, when he revived, said, That he saw a narrow bridge, under which ran a River ugly and caliginous, which sent forth an incredible stinking savour; but on the other side of the bridge upon the bank-side of the River, he saw pleasant places, which with the variety of flowers which grew therein, sent forth such fragrant odours 156.

as much delighted the smelling faculty, and habitations all about which were of a certain divine form and splendour; but amongst the rest, one was greater, and excelled in glory, for that it was wholly built with golden bricks; but for whom it was built, he could not understand: but he considered, that he observed, that the just most securely passed that bridge; and that the unjust and reprobate fell into the River: then he saw, as he said, a stranger, a Priest, who inoffensively passed through those streights, having quietly and contentedly suffered the going thorow the turnings therein, for that he had lived piously in this world; but amongst those which he saw fall, whom the whirlpool of the froathy snatching stream tossed about, he saw *Peter* chief Bishop of the Ecclesiasticall Family, who four years since coming that way, infolded with Iron chains, and in vain striving to swim through the horrible hollow passage, he therefore had a warrant, as a punishment to him, to punish those that hereafter should be guilty, rather severely then indulgently. *Marulus, lib. 6. cap.* 14.

157. IN the Castle of the seven holy brethren, *Albericus*, a certain Noble child when he attained the tenth year of his age, afflicted with sicknesse, was brought even to deaths-door; at which time he lay immoveable without sense, as if he had been quite dead, seven dayes and nights. In which interval brought by the blessed Apostle *Peter*, and two Angels, he cometh to the infernal gulph, at length he was brought to see the pleasant things of Paradise, and lifted up into the aerie Heaven; he was sufficiently instructed by *Peter*, of things contained in the Old Testament, of the punishments due to sinners, and the glory of Saints: he saw certain secret things which he was forbid to speak; and so for seventy dayes he being led about the Provinces by him, he was restored to life. *Chronicon Cassionense, lib. 4. cap. 68.*

158. VIncentius hath a long Narration extant in his book 27. chap. 99. of *Tundalus*, whose soul was led by an Angel as well to the infernal place of punishments, as purgatory, where he saw many whom he knew, at his first entrance amongst the blessed: he met with a multitude of men and women enduring the misery of rains and winds, pining away with hunger and thirst, but injoying light, molested with no stink; who as the Angel told me, had not lived very honestly, nor had been charitable to the poor, were after some years to enjoy rest. We came then to the port, which once opened and gone through, there appears a flourishing field full of eternal light, in which many souls of both sexes exulted, destinated to those happinesses for the torments they had suffered in this life, from which they were now delivered, though not yet deserving to be joyned to the society and fellowship of the Saints. There is a Fountain of life, of which whosoever drinketh, shall live for ever; going a little further, we saw *Concober* and *Donatus*, who were tyrannical Kings in their life-time. But *Donatus* many years

years bound in chains, gave all that he had to the poor. Making a further progress, we came to King *Cormartus*, under whom *Tundalus* in his life-time served, who spending his time in a silver Palace, was attended like a King by the souls of the poor and pilgrims, upon whom he, being a King, had bestowed his goods; which beholding, the house is obscured, and all the Inhabitants consternated. The King going out weeping, seeing his Ministers with hands lifted up towards Heaven, devoutly praying, and saying, As thou wilt and knowest best, have mercy upon thy servant. And beholding, he saw the King in fire up to the navel, and from the navel upward cloathed with hair-cloath; saith the Angel, This punishment he suffereth three hours every day, and for twenty one hours he is at rest; for that he stained the Sacrament of holy Matrimony, and therefore he is purged with fire up to his navel, and weareth an hair-cloth, because he commanded his fellow to be slain at St. *Patricks*, and prevaricated his oath; excepting these two, all his sins were forgiven him.

THe Soul of another certain man being led by the Angel *Raphael* to the Heavens above, and infernal places, saw a man 159.
sitting in a chair of fire, into whose face most handsome curtezans threw fires which they retracted with their posteriors; and those torments he continually endured, because in his life-time he was given over to lust and luxury. He saw a man whose skin the Devils excoriated or pulled off, and throwing salt upon him, cast him upon a grid-iron, who had been cruel to those who were subject to him: Another riding upon a fierce horse, offered a shee goat which he carried before him, having a Monasticall vesture behind, who had lived by rapine, and had taken a Goat from a poor woman: at length the Monk would have put on feigned repentance. He saw religious men of divers orders, some of which had spent their time in mirth and laughter; others who wallowed in gluttony and lust, whom the Devil tormented with punishment answerable to the wickednesse they had perpetrated. Lastly, he saw *Judas* the Traytor, who, envied of all the Devils and damned spirits, was held in the bottom of the gulph, where he was exposed to the scorns and railings of them all. This man restored to life, beginning to tell these things to his brethren, contrary to what was given him in charge, immediately was struck upon his face with a staff by Saint *Benedict*. And (saith he) because thou hast offended by speaking, thou shalt be deprived of thy speech for nine dayes. And having injoyned this penance, he departed. The nine dayes being expired, he at last, as he was commanded, tells the whole story to his Abbot; And the Abbot having received no order to conceal it, publisheth it to the people. *Vincentius, libro* 29. *cap.* 8, 9, 10.

160. GEnovepha, a Virgin of *Paris*, laboured so much of an extasie, that she was for three dayes breathless; only her cheeks were observed to have some rednesse in them: who coming to her self, affirmed, That she had been led to Hell, went to the fields of the blessed, and that she had manifestly seen the punishments of the wicked. *Bonfinius, lib.* 5. *Decad.* 1.

161. ERasmus, Bishop and Martyr, after intolerable tortures suffered by him for the testimony of Jesus Christ and his Gospel, the Apostles and Prophets were seen to bring him a Crown; delighted with which Vision, he prayed Almighty God to put an end to his life; which he obtained, most gently breathing out his soul. *Martinus, lib.* 6. *cap.* 16.

162. URsinus, a Priest *Nursia*, as he was about to yield up his soul joyfully cryed out, giving thanks to them whom he only saw coming to him; they that stood by, inquiring who they were, at whose coming he so greatly rejoyced, saith he, Do not you see the Apostles *Peter* and *Paul* here present, calling me away? Presently whilest turning towards them whom he alone saw, and repeating, *I come, I come, behold I come*, he departed, leaving his body void of a soul. *Gregorius, lib.* 4. *Dialogorum, cap.* 11.

163. A Certain man who led a religious life, knowing *Ezekiel* and *Daniel* the Prophets who appeared to him, saluted them; and whilest he shewed them reverence, whom none else discerned, though many were present, performing his duty, he departed. *Idem.*

164. MErulus, a *Gregorian* Monk at *Rome*, a man adorned with notable sanctity of life, in his sleep dreamed, That he saw a crown made of most white flowers which fell from Heaven, and was to be put upon his head; afterwards visited with sickness, with great alacrity finished his course. Then by the command of *Peter* the Abbot, the fourteenth year after his death, his Sepulchre being opened, a most incredible sweet smell ascended out of it; for which cause it was thought, that the Vision he had was true. *Idem. lib.* 4. *cap.* 47.

165. GRegorie tells us of a Maid of Christ named *Galla*, living at *Rome*; To whom the Apostle *Peter* appeared, inviting her to go along with him, for that her sins were forgiven. This Vision, when she her self had related to others, to the end to go along with him, to whom the keys of the Kingdom of Heaven were given; she put off her body with as much readiness and willingness, as a man undresseth himself to take his rest. *Idem. lib.* 4. *cap.* 11.

De

DE *Musa puella, idem Gregorius, cap.* 17. *tradit*, That in a Vision by night there appeared to her the Mother of God, with a company of Virgins, injoyning her to abstain from laughter, jests, and all vanity; for that it would come to passe, that after thirty dayes, she should exult and rejoyce in the company of her, and her Virgins. Whereupon being visited with sicknesse, and at last the time approaching of which she was foretold, comforted with the same Vision again, as if she had answered to one, calling upon her, she said, *I come, Lady, I come.* And with those words she breathed out her soul. 166.

IT is remembred, That *Probus Reatinus* the Bishop, who by his languishing condition, knew that he was shortly to depart this life; all that were wont to be with him, by chance being gone from him, except one boy, saw *Juvenal* and *Eleutherius* the Martyrs, entring the Room; at whose approach being terrified, and stupified with the suddain lustre and shining, understanding where they were broke suddenly out of the bed, with the noise whereof the family raised, run to the place where the Bishop lay, but found nothing but his dead body, his soul being departed. *Marul. lib. 6. cap. 16.* 167.

THe body of St. *Jerome* when he had given up his soul, was surrounded with a suddain glorious light, Angels appeared, and the voyce of Christ was heard, which invited him to his Heavenly Kingdom. The same hour *Cyril*, Bishop of *Jerusalem*, saw his soul carried by Angels going towards Heaven; the same day his holy soul shining with wonderfull brightnesse, appeared to *Augustine*, Bishop of *Hippo*. At *Turon* two Monks saw a shining Globe passing through the Skies, and thereupon immediately heard a Quire of Angels most ravishingly singing, which whilest they admired, they understood that the soul of *Jerome* the Priest who dyed then at *Bethlehem*, was carried by Angels to rest in Paradise, &c. *Idem.* 168.

THe day that St. *Augustine* was buried, a certain Monk who abode far off, being wrapt in spirit, saw him singularly arrayed with a Miter, and Bishops weeds, sitting amongst the clouds all in glorious white, such radiant beams proceeding from his eyes, as illuminated the whole Church, incredible sweetnesse of odour delighting his smelling faculty. Afterwards he was seen by *Bernard*, whilest Sermons were read in the night-time by his brethren in the Church, casting out of his mouth most pure waters, which immeasurably flowed upon the Pavement of the Church. *Idem.* 169.

170. AS the life, so the death of *Francis Assiatus* (from whom the Order of Minors begun) was noble and magnificent, who expiring, a certain brother saw his soul in form of a star, to issue out of his body, and fly towards Heaven: The same hour an Husbandman grievously sick with over-labouring, his soul being ready to depart, languishing and speechlesse, on a suddain broke forth into speech, saying, Expect me, father, expect me; and, being asked, he said, he saw St. *Francis* with great light making towards Heaven. Which said, his soul went out of his body, making good his words by his action continually, following him whom he had said he saw. *Marulus, lib. 6. cap. 16.*

171. A Certain Monk of *Adonens* at *Rhotamagium*, in the night going to see one with whom he was enamour'd, fell off the bridge into the water, and was drown'd. The Devils contend with an Angel for his soul; it is agreed betwixt them, to refer it to *Richard* Duke of *Normandy*, to end the difference. His order was, that his soul restored to his body, should first be placed upon the bridg, and if he took the way which leadeth to his beloved Mistris, he should be in the power of the Devil; but if he should take towards his Church, his soul should be in the power of the Angel: which done, the Monk returned to his Monastery, and so it is believed he was freed from the jawes of the Devil. *Ranulphus, lib. 6. cap. 7. in Polychronico.*

172. VVHen before the body of a certain dead Monk, Mass was celebrated, at the singing of *Agnus Dei*, he leaped off the Beer, blaspheming God, refusing to kiss a woodden cross which was offered him to kiss, falling upon the Virgin *Mary* with railing words, deriding those that sung Psalms, for that he was ordained to the horrid torments of Hell. The Monks beating their breasts with their fists, pour forth prayers devoutly for him; the poor man receiving a better mind, began to laud and praise the omnipotency of Christ, to renounce Satan, to adore the cross, and to confess, That after he took the life of a Monk upon him, and vowed chastity, he perpetrated fornication; and praising God, the next day he comfortably departed. *Vincentius, lib. 25. cap. 62.*

173. A Certain Monk of *France* saw the soul of a most lewd and wicked man, who notwithstanding he put on Monasticall weeds in the agony of death was bound by the Devil in fiery chains, and that he saw him dragged towards Hell: but at last by the intervention of St. *Benedict*, was freed; for that whilest he was adorn'd with, his habit he had done no hurt. Also *Maius*, a *Cassinensian* Monk, who being precipitately cast down from an high Window in the night by the Devil, broke his neck, he complained to a great favourer of his in the Monastery, (for that was with many prayers sought

by

by that convent) that in his sleep this evil was imposed on him by the Devil, but that he was freed by the help of St. *Benedict*; from hence alms-giving, and the number of Psalms said for the dead in that Monastery increased. *Cassianus, lib.* 4. *cap.* 4.

WHen St. *German* came to *Turnodurum*, he cometh to the Sepulchre of a certain disciple which had followed him out of *Brittain*, and asked him, whether he would warr with him any further? who answered, That he had sufficiently warred, and that he enjoyed heaped rewards for his fight; and further prayed, that he would depart. Saith *Germanus*, Rest in peace and happinesse; so he laying down his head, slept in the Lord. When he made his journey to *Augustodunum*, at the Tomb of *Cassianus* the Bishop born in *Scythia*, having much company, in the hearing of them all, he called to him in the Tomb, and enquired what and how he did? saith he, I enjoy sweet rest, and expect the coming of my Redeemer. To whom *Germanus* answered, Rest happily therefore, and intercede more diligently for our health. *Bonfinius, lib.* 4. *Decad.* 1. 174.

PAschasius, a Deacon of the Apostolicall Court, excelling by his piety towards God and man, (as it is reported by *Gregory*,) but that he pertinatiously stood for *Lawrence*, (whom he thought more worthy) against *Symmachus*, who was judged by the voyces of all men worthy of the place of chief Bishop, when after death he was to pay punishment for his fault, he was found by *Germanus* Bishop of *Capua*, performing the drudgery of a servant in the *Angulanian* Baths; which *Germanus* when he understood the cause, went away, and for some dayes made supplication for him, returning, knew that he was freed from that burthen, and that his prayers were heard, whom now he perceived was not to be found there. *Marul. lib.* 5. *cap.* 11. 175.

A Certain Priest having come often to wash himself at the baths called *Centurellæ*, offered bread as a reward to one that had often freely waited upon him, and found, that he did not want it; for he had been Lord of that place, and after death he was there punished again, to expiate a certain offence, by suffering punishment: yet he offered much to him, if by offering consecrated bread he would pray for him; wherefore the Priest offered the holy Host and praying for him, returned to the Baths; but not finding the man, he understood that he was freed from his pain. *Idem.* 176.

Benedict

177. BEnedict the Tenth, chief Bishop, after his death appearing to *John* the *Portuensian* Bishop, confesseth, That he was kept, by *Odilones* his prayer, from eternal death; And that he now appeared to him, that he would go to him, and desire him, that he would pray for him now being in Purgatory, as he was accustomed when he was living. This Message being delivered, the Abbot and he prayed for him, and injoyned all the Monks who were with him, to do in like manner. Not long after, *Benedict* gloriously shining, appeared to *Edelbertus* the Monk, and told him, that he was translated from Purgatory to Beatitude. *Odilones* and the Monks praying for him, he appeared again to *Odilones*, giving him thanks, for that he had received so great mercy, chiefly by his prayers. *Idem. Ibidem.*

178. ROBERTUS *Gaguinus* telleth, That *John* the Anchorite reported to *Ansoaldus*, Bishop of *Pictavum*, That he was raised by a certain reverend old man from his sleep, and commanded to pray for the soul of *Dogabert* King of *France*, the hour of his death: which when he had done, he saw a company of Devils in the middest of the Sea; who carried the soul of the King in a boat hawling him to torments, he calling upon *Martin*, *Maurice*, and *Dionysius*, the Martyrs, to help him against them, and that those three men came to him cloathed in white garments, professing they were the men he called on, who helped *Dogabert*, and freed the soul of the suppliant King from torments without delay, and carried him with them to heaven. *Sigebertus in Chronico, about the year of our Lord,* 645. telleth to a certain man, That the soul of *Dagobert* coming to Judgment, was accused by many Saints for his spoyling of Churches, and that evill Angels endeavouring to take him away, *Dionysius* the *Parisiensian* intervened and freed him, onely prescribing that, in satisfaction of the wrong he had done, he should to the honour of God, and the blessed Apostles *Peter* and *Paul*, whom he had offended, build a Church.

179. MAURICE the *Rothamagensian* Bishop, brought into the Temple after his death, having received his soul again, said to them that stood about him, Mark well the last words of your Pastour, I am naturally dead, but am revived, that I may declare to you what I have seen, for I am to retain my soul no longer then I speak to you, my conductors, whose apparrell and countenance was most fair and lovely to behold, and their speech most pleasant, promised me going towards the Sun-rising, the delectable and wished for enjoyment of Paradise; and having finished the adoration of Saints at *Jerusalem*, we went towards *Jordan*, by the Inhabitants whereof our company increasing, I was filled with exceeding joy; and when I made haste to passe the River, my companions reported, that our Lord had taught, that veniall sins which I had not formerly washed away by confession, would be purged by the aspect and fear of

the Devil, which thereupon I should conceive; forthwith there appeared an army of most ugly spirits, flourishing and tossing most sharp Spears, and vomitting out of their mouthes flames of fire, so that the ayr seemed all over filled with Iron and flames; at which sight I was miserably filled with horrour. That therefore you may consult and provide for your safeties, I have assumed this habite to speak to you: and presently again he expired. *Vincentius, lib.* 25. *cap.* 4.

Macarius of *Alexandria* upon a time walking in *Scythiotican* solitude, looking upon the skull of a dead man lying upon the ground, began to obtest it by the name of Jesus, and to interrogate it of what Countrey he was when he lived, and in what place his soul, sometimes his Inhabitant, now abode? His dry mouth denudated of flesh and nerves burst forth into speech, answering, he had been a Gentile, and an Inhabitant of the next Village; and that now his soul was thrust crowded as remotely deep into the Gulph of infernal perdition, as Heaven is distant from the Earth; but the incredulous Jews were thrown lower then he, and Hereticks, who endeavoured to pervert with falshood the revealed truth of Divinity, lower then they. *Idem.* 180.

Cyrillus *Hierosolymitanus* reporteth, Whilest in great heaviness he was at prayer, desiring that he might know the condition of the soul of *Ruffus* his dead Nephew; he first smell't a most heavy stink, intolerable, if he had not stopt his nose; and presently after he saw *Ruffus* bound in burning chains, vomiting flames out of his mouth mixt with smoak, his body all over by reason of the heat, he seemed to suffer within, sparkling fire; and being much affrighted with this sad spectacle, he earnestly desired to know for what cause a man, who for his integrity of life was beloved of all men, should be judged worthy of such punishments? No fault was objected against him, (for ought he could find) for which he was so tormented; but his playing at dice, which he sundry times using, thought it a light sin, or none at all; and therefore neglected to confess it to a Priest. *Idem.* 181.

A Certain man in the confines of the Province *Valeria*, before the Priest *Severus* came to him to absolve him of his sinnes, finished his course presently; the same day the Lord looking upon the prayers and tears of *Severus*, the young man revived; and being asked what became of his soul, whilest his body was deprived of it? he answered, That it was snatched by certain men blacker then Moors, who breathed fire out of their mouthes and nostrils, who carried him through open and rough places; but as he was thus led, being met by young men arrayed in white garments shining with a glorious light, the Devils were forced to dismiss him, and restore him to his body; for that they said, God had granted 182.

this to *Severus,* who had by prayer devoutly desired it: Therefore having confessed his sins to the same Priest, and done penance, he dyed the seventh day again, but more happily then before. *Marulus, ex Gregorio.*

183. IN the time that *Rome* was repaired, after the *Goths* had wasted it, one, rather wicked then ignoble, being dead, revived. As his friends were bewailing his death, and said, Send one to the Church of *Lawrence* the Martyr, to enquire what *Tiburtius* the Priest doth; for I saw him put upon a pile of wood fiercely burning: I also saw another pile, which, with the point of the flame thereof, seemed to reach Heaven, I heard a voyce breaking out of the flame, which shewed for whom this punishment is prepared; which having declared, he was stricken, not with a Planet, but death it self, and again returneth from whence he came; and it appeared, *Tiburtius* at that instant exhaled his wretched soul, whom every man almost fore-judged, every one detesting his life; for though he was a Priest, he had nothing belonging to his place besides the figure and name. *Idem.*

184. STephen, a *Roman,* illustrious in his age, going to *Constantinople,* fell sick and dyed; and, because they who accompanied him; had a desire by reason of the respect they owed him, to carry his body to his native Countrey, they enquired for one to imbalm him, by taking out his bowels, and applying Spices and ordinary means to keep the body from putrifying in the Journey: They could find no imbalmer by all their inquisition they made after one, but the next day the dead body was restored to life, and lived long after, though not so reformedly as he ought. Wherefore many rebuked him, because what horrid sights he had seen, did not terrifie him from evill-doing. He was wont to tell that he was then carried to Hell, and saw those formidable things which formerly he had heard, and would not believe; and that while he stood as one guilty before the Tribunal of the Judge, it was commanded that he should be dismissed, and their mistake who had convented him, was reprehended; for that it was commanded, that not he, but *Stephen* the Smith should be led thither: The same hour the Smith departing this life, caused this to be believed a reall Vision, and not reputed an idle dream. *Marulus, lib. 6. cap. 14.*

VVIlliam, a boy of fifteen years of age, had a Vision in the Night, wherein there appeared to him a certain glorious man, who led him to a place of torments, and seeing men excrutiated after various manners, at last was brought to the Devill himself, who in his fiery Mansion amidst the flames, sate as a Judge in his Tribunal: presently a certain ugly spirit leapt up, accusing the boy; Saith he, I have ever suggested evill things to this boy, but of those sins which he committed lately, he made no mention at all to the Priest at his confession; he that led the boy perswaded him to sign himself with the sign of the Cross; which done, all his fear of damnation was taken away. *Vincentius, lib.* 27. *cap.* 84. 185.

IT is reported, That in the *Sabine* Province there was a certain Nunne, who strictly observed chastity, but defiled her tongue with foolish procacity; and when she past her last day, being buried in the Church, the Priest coming into the Church at midnight, saw her distended before the Altar, cut through the middle, her higher part burnt with fire, and her lower part left untouched: in the morning therefore telling to his brethren what he saw, as he looked upon the place in which he saw her burnt; he sheweth to them the marks which he found in the Marble of the scorching fire. *Gregorius Magnus, lib.* 4. *Dialog. cap.* 50. 186.

The End of the Second Book.

The Opinions and Arguments of the Sadduces, and Epicures; by which they would prove, that the Angels and Devils do not appear unto Men; Confuted.

MAny there have been at all times, and in all Ages, which have impugned, and stifly denied the Apparitions of Devills, Angells, and Spirits: But some have done it in one sort, and some in another. For there be some, who (to ridde themselves altogether from the question and disputation, that might be made concerning particular and speciall matters, which are often alledged, in regard of the Apparition of Specters) do bend themselves against them all in generall; That so by cutting off the root, and undermining the foundation of a Principle well grounded, they may the more easily cause the overthrow and downfall of all that which dependeth upon the same.

They deny therefore, that there are any Angells, or Devils at all: or any Spirits, severed and abstracted from a corporall substance or body: to the end that by consequence they may infer and conclude, that there are not likewise any Specters, nor Apparitions of Spirits. Such were the *Sadduces*, as we may read in the Acts of the Apostles; and the *Epicures*; and the greatest part of the *Peripateticks*; and all sorts of *Atheists* whatsoever. Of which last, there are at this day more huge numbers abounding within this our Realm of *France*, then would be tolerated. These men would not stick to affirm (if they durst, and were it not for fear of the Magistrate) that it is free for men to abandon themselves to all kind of iniquity, impiety, and dissolute living: for so do they murmure, and mumble, when they are alone and by themselves; that there is not either God, or any Spirits at all, good, or evill: nor yet any Hell, where the Souls of men should suffer any pains or punishment; but that they dye together with the body: And that all whatsoever is said or alledged, touching Hell-torments, is nothing but a vain and superstitious toy, and fable; onely to make babes and Children afraid: and to wrap and tye the greatest persons of the World in certain bonds of a Religious superstition: for so are the words of *Lucretius*, in this behalf. And I do believe, that they do often say in their hearts, that which *Pythagoras*, the *Samian*, is

alledged in *Ovid*, to have ſaid to the Inhabitants of *Crotona* in *Italy*,

> *Why ſtand you thus in fear of* Styx, *and ſuch vain dreamings,*
> *Of* Manes, *and of Spirits, which are nought elſe but leaſings?*

Certainly he that ſhould take upon him, to inſtruct theſe *Athieſts*, ſhould but loſe his time: becauſe they will admit of no reaſons, no not of thoſe that are meerly naturall. For ſeeing they do not believe him which hath the command and rule of Nature, how can they yield any credit or belief unto thoſe reaſons that are drawn from nature it ſelf?

Other perſons there are, who, being more religious, and honeſter men then thoſe former; yet have no leſſe denyed the eſſence of Angels, Devils, and Spirits: Howbeit they have been of this opinion: that by reaſon both of the diſtance between them and us, and of the difficulty of appearing in a humane body; they cannot poſſibly preſent themſelves unto us.

Others alſo there have been, who have referred all that which is ſpoken of the viſion of Spirits, unto the naturall and perpetuall depravation of the humane ſenſes. Such were the *Sceptikes*, and the *Aporreticks*, who were the followers of the Philoſopher *Pirrhon*: as alſo the *ſecond and third Academy*, who held, *That the ſenſes, were they never ſo ſound, could not imagine any thing, but falſly and untruly*.

Again, ſome others, with more appearance of reaſon then the *Scepticks*, have aſſirmed; that abundance of Melancholly, and Choller aduſt, Frenzy, Feavers, and the debility or corruption of the ſenſes (be it naturally, or by accident) in any body, may make them to imagine many things which are not. And they do infer, that ſuch as happen to be attainted with theſe maladies, do think that they have ſeen Devills, and other ſuch like Specters. They adde moreover, that the fear, ſuperſtition, and credulity of many is ſuch, that they will moſt commonly ſuffer themſelves to be drawn into a belief and perſwaſion of that, which is quite contrary to truth.

To make ſhort; Others there be, wiſe enough and fine conceited: yet neverthelesſe (being great mockers, and incredulous, becauſe they themſelves did never happen to ſee any Viſion, nor have ever heard or touched any ſupernaturall thing) they have been of this opinion; that nothing could appear unto men, that exceeded or went beyond the courſe of nature. And of this number, *Lucian* was one: who (being alſo as great an Infidell as any could be) ſaid: I believe no part of all theſe Apparitions: becauſe I onely amongſt you all did never ſee any of them. And if I had ſeen of them, aſſure your ſelves, I would believe them, as you do. Notwithſtanding for all this, he oppoſed himſelf againſt all the famous and renowned Philoſophers of his time, and held argument againſt them, though (as himſelf confeſſed) they were the chiefeſt

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and most excellent in all kind of knowledg and learning. And he was not ashamed to stand onely upon his own bare conceit and opinion: impudently maintaining, without any reason at all, against them that were as wise, if not more wise then himself, and more in number: that forsooth nothing at all, whatsoever was said or alledged touching Specters, ought to be admitted or believed. But what reasons I pray you doth he bring, to confirm his saying? Truly none at all: but that onely of his own absolute and uncontrouled authority, he will draw to his incredulity, all others, whom he seeth to be assured and setled in their opinion: Notwithstanding, that they are certainly resolved of the truth, by the exteriour senses, with which they have perceived and known that to be true, which so constantly they do maintain and defend. But how can it possibly be, that a man should think, without any shew of reason, by incredulity and mockery onely, to confute and overthrow that, which hath been ever of all men, and in all ages, received and admitted? Certainly, this is the fashion and guise of mockers, and scorners, that that which they cannot deny, nor yet have a will to confesse, they will find the means to put it off with a jest and laughter: and so think secretly to insinuate themselves into the minds and conceits of their hearers; especially, such as look not, nor have a regard to the truth and substance of a thing, but onely to the outward shadow, and grace of words and glorious speeches. Such a scorner needeth not any great knowledge: because it is sufficient for him to be superficially skilfull in any thing; so that he can with a kind of grave and smiling grace, shift off the reasons and arguments of those, whose knowledge, and learning, is so exceeding far beyond his, as during his whole life, he will never attain unto the like. Thus did *Machiavel* carry himself: who amongst the learned, and men of skill and judgment, knew well how to make his profit of his scoffes, and pleasant grace in jesting; whereby he would many times strike them out of countenance, in the sight of them that heard him; whereas, if he had come to dispute with them, by lively reasons, and solid Arguments, he would at the very first blow have been overthrown and confounded. But in the end he discovered himself sufficiently, and was reputed of all men, no other then a Scoffer, and an Atheist, as *Paulus Jovius* testifieth of him.

But we will cease to speak any further of him, of *Lucian*, and of those of their humour, and will return to our matter, touching Specters: the which, that we may the better explain (now that we have briefly declared the diversity of opinions, of those that insist upon the contrary) we will answer unto each of them in order, as they have been propounded. And first, as touching the Sadduces, the Epicures, the Peripateticks, we will severally answer their Arguments which they object against us: Next, we will remove those difficulties, which are objected, and shew how the Angels and Devils may take upon them a body. Afterwards, we will shew and discover unto the Scepticks, that the humane senses are

not so faulty and uncertain, as they would make men believe. And last of all, (to the intent we may leave nothing behind) we will not forget to shew, by what maladies and infirmities the senses may be hurt and troubled: and the Imaginative power of man wounded and changed: so as all that which is supposed to be seen, is meerly false and untrue.

To come first of all to the Sadduces: It is most certain, that of all men they were the most grosse and carnall: and did not believe that any thing was spirituall: but they did Imagine all to be corporall: because they said, that the *Humane Understanding* doth alwaies work with the *Phantasme*, and with the thing *Imagined*. And it appeareth, that in dreaming of any thing whatsoever, we do alwaies imagine it to be corporall; whereupon they conclude, that all things are corporall: and therefore that even God also is a corporal Substance, which is the greatest absurdity and Blasphemy that can be imagined in the world. For if we should restrain God into a body, we must also make him subject to a body: (so saith Saint *John Damascen*) which, in a word, is to restrain and shorten the power and omnipotency of God: the which being infinitely above all substances, both corporall and incorporall, is not subject to their Category. The reason that moved them to believe that God was corporall, was a place of *Moses* (for they did not receive nor admit of any Scriptures, but the five Books of *Moses*; as saith *Origen*) wherein it is written. *That God made Moses to stay in the Cave of a Rock or Mountain: and putting his hand upon him, did shew him his hinder parts, not suffering him to see his face.* And therefore in regard that *Moses* attributeth unto God a face, a hand, and other parts, they conclude that God hath a body. Of the same opinion also was *Tertullian*, (as witnesseth Saint *Augustine*, writing to *Optatus*) and the *Bogomiles*, being certain Heretiques of *Bulgary*: who thought that God was as we are (so writeth *Enthymus*): and that from his two eyes, out of his brain did issue two beams; the one called the *Sunne*, and the other, the *Holy Spirit*: which is a most blasphemous and intolerable errour.

Now the occasion, why the Sadduces did so eagerly defend and maintain, that God had a body; was, because they would deny all incorporall substances: to which effect they thus argued. If God (say they) have created any substances, he created them to his own Image and likenesse: and therefore when he made man he said, *That he made him according to his own Image*: shewing thereby, that he was of a corporall substance: because that Man, whom he formed to the pattern of his own face, is corporall. And if God have made nothing but what is corporall: It followeth, that the Angells and Devills which are said to be Spirits, are nothing but meer fables: and that there be not any Souls, or spirits separated from a corporall substance: and by consequence, that the Soul of man is mortall, as the body; and hath no need to be reunited thereunto by the generall resurrection.

But it is easy to answer them; by denying plainly, that God is corporall, or hath any body. For albeit, the holy Scripture doth attribute unto God, hands, feet, face, eyes, and other parts of a body: yet this must be understood spiritually; and by those corporall and bodily members, we must imagine the spirituall vertues of God (according as saith S. *Gregory*): as, by his *eyes*, we must understand his *foresight and his knowledg*; to the which all things are open, and from which nothing is hidden and concealed: By his *hand*, is meant, his *Almighty power and puissance*: By his *face*, the *plenitude and fullnesse of his glory*. By his *hinder parts*, his *glory* is shadowed, as under the vail of some certain form and similitude. And whereas they say, that the *Understanding* doth work with the *Imagination*; and that we do Imagine God to be a corporal substance: This hath no reason, nor any appearance of truth at all; but is an errour, common to them, with the *Epicures*: to the which we will answer anon. And as touching the Angels: I do greatly marvell how the *Saduces* can deny the being of them; seeing that *Moses* in many places doth make mention of them, and of their Apparition. We may therefore very well say of them, that they use the Books of *Moses*, as men use their Stirrops, in lengthening and shortning them, at their pleasures. This is the reason, why *Justine Martyr* did not reckon them in the number of the Jews (and that worthily) but reputed them as *Hereticks*: not allowing them any place in the Jewish Church, by reason of the fond and absurd opinions which they held, not onely of God, but also of the Angels, Devils, and Souls of men, which they affirmed to be mortall. But as concerning this latter point, we shall speak more hereafter. Let us now consider the Arguments of the *Epicures*.

The first errour of the *Epicures* is, that God hath a body; as the *Saduces* did believe likewise. And their first Argument was, That nature it self (forsooth) did teach and admonish us, to believe, that both God and all Celestiall essences were corporall; for two reasons: The former was, because the Gods are not figured in any other, then in a humane form. And the second, because whether it be in sleeping, or in waking, when we dream or imagine of the Gods, no other form doth present it self unto our Imaginations, but a humane shape: And therefore they conclude, that the Gods are in figure like unto men. But unto this Argument, *Cicero* answereth sufficiently; That such humane shape, and form, is attributed unto the Gods by the invention of men: and that either it proceedeth from the wisedome of the Antients; who thought thereby they should the more easily draw the spirits and minds of the ignorant, to the knowledg of spirituall, and supernatural things; and that they should the sooner bring and reduce them into the way to live well and vertuously: Or else, that the same had its beginning and first footing from a blind superstition: which doth most easily allure men to adore those gods which are portrayed and carved in a form most pleasing and agreeable unto men; Or else, that it is but a fiction of *Poets* and *Painters*; who have alwaies been audacious

to

to fain and devise any thing, rather then that which should be according to truth and verity. And this last point may well serve to answer that, which the *Epicures* say; that, be it in sleeping, or in waking, the gods do not present themselves unto us, in any other then a humane form: For this is certain, that by the portraiture and pictures which we see of the gods, in those forms which are common and familiar unto us; we do imagine (though falsly) that which may resemble unto us, the same which we have seen to be painted. Insomuch, that *Jupiter* seemeth unto us, to have a face and countenance terrible, with his hair black, and hanging backward; as *Phidias* did engrave him. And *Minerva* had her eyes blew, or of an azure colour; as *Homer* describeth her. *Mercury* was painted like a young man, having his eyes alwaies open, as one that was ever waking: with bright yellow hair, and a yellow down upon his chin and cheeks, as if it did but newly begin to frizzle or to curl. *Venus* had her eyes delicate and wanton, and her locks of Gold yellow. *Juno* had grosse and thick eyes, rising up towards her head, like unto the eyes of an Oxe. And so generally were the rest of the Gods painted by the Gentiles, in divers forms and fashions. Notwithstanding, all this proceeded of nothing else, but from the errour of our *Imagination*, which suffereth it self to be deceived and seduced, by the painting, which imprinted in it a kind of false notion. I say, a notion: because the ignorant common sort of people, is perswaded of the same, and suffereth it to take place in their mind, or *Understanding*: which is as easy also to be deceived, as is their Imagination. But a man of Wisedome and Judgment, (who hath his understanding more clear and open) is not easily therewithall seduced: but notwithstanding all paintings and fictions, his *Intellect, or understanding power* pierceth through the imagination (as the Sun pierceth or shineth through the Clouds): and spreading it self, with her light, doth easily believe in a spirituall manner, that God and the Angels are Spiritual.

The second Argument of the *Epicures*, touching the humane body of God; was, that God took upon him that form, which was, or could be imagined, to be the most beautifull in the whole World. And they say, that the humane form, or shape, is of all others, the most goodly and excellent: And therefore we ought to think that God is carnall and corporall, as men are. Hereunto needeth no answer to be made: because the consequence of their Argument is not good: viz. That God should retain unto himself the figure of a man, because the same is the most excellent of all other creatures in the World. For the Divinity of God, neither is, nor can be, in any corporal substance: but it is an incorporeall and spirituall essence, which hath nothing common with that substance which is proper unto these Earthly Creatures.

The third and last Argument of these Philosophers, is a Gradation or heaping up of Syllogisms: which kind of Argument, the

Greeks

Greeks call a *Sorites:* and they frame it in this sort; It is held and confessed of all, that God, and all other celestiall powers, are exceedingly happy: But no person can be happy, without vertue: And vertue cannot be present in any, without reason: and reason can be in none, but in the figure and shape of man. Therefore it must be granted, that the Gods, which have the use of reason, have the form of man also. But the whole frame of this Argument may soon and easily be dissolved, by denying, that reason can be in no other, then in a humane shape: For both God and the Angels, who have a divine and spirituall understanding, have the use of reason, notwithstanding, that they be not of a corporall substance. And reason in man, commeth not of the humane body: but from the Soul of man, which is Spiritual and Divine, made unto the likenesse of God, and capable of reason, of prudence, and of Wisedome.

Now, whereas it might be objected to the *Epicures*; That in making their Gods to have a humane body, they do therein make them subject to death and dissipation. To avoid this absurdity, they do tumble into a greater; affirming, that their body is as a body; and their bloud, as bloud; not having any thing, but the lineaments and proportion of a man, and being exempted from all crassitude and thicknesse: which in a word, is as much as to say, that their gods were rather Idols of men, then very men; and rather framed by the pattern of men, then as men in truth and substance: which is a thing the most ridiculous that can be imagined.

But, will some say, to what purpose serveth all this, touching our matter of Specters? I have said before, that the *Sadduces* did maintain God to have a body, to the end they might the better deny the appearing of Specters; which are substances without a body. Also the *Epicures* made their Gods to have bodies; that so they might hold them in the Heavens idle, and doing nothing: and by consequence might deny their Apparition upon *Earth*. For as touching Devils or Spirits, they believed there were not any: but did confound them all in the number of their Gods. And, that they did but make a jest of Specters, appeareth by the speech of *Cassius* in *Plutarch*: and in that that *Celsus* (half an *Epicure*) writing against the Christians, did deny them flatly and absolutely, (as is to be seen in *Origen*, who hath answered him) and did reprove the Christians, in that they would allow of any powers, or Spirits, contrary to the gods: supposing (according to his own saying, and opinion) that there were no Devills. Besides that, he made a mock and a jest of Angels, and of the Resurrection of the body: and generally of all those Apparitions, which were made, both in the Old and New Testament.

And now that we speak of contrary powers, it putteth me in remembrance of a speech of *Plutarch*, who reproveth *Chrysippus*, for that in this universall body of the World, so well ordained and framed, he should grant so great an inconvenience, (to wit) that there should be a kind of Devills afflicting and tormenting men, to the disturbance of the concord and harmony of the World:

 Which

Which being well ordained by the Author and maker thereof, ought not to be thought to bear or sustain any thing which should be incommodious to it self; and by lapse, and continuance of time, should work the confusion and destruction of the same. But it seemeth, that *Plutarch* reprehended *Chrysippus*, upon a desire and humour of contradiction, rather then moved upon any just cause, or matter of truth. For the Devills do not work any dammage or inconvenience to the World, being bridled and restrained by the hand and power of God. And if they do torment men, or tempt them, it is to exercise them, or to manifest the glory and Justice of God; of the which they are sometimes made the executioners. And as in each Common-Wealth, well instituted there be executioners ordained, for the punishment of Malefactors, and such as trouble and disturb the publick peace, and good of the Common-Weal, and yet the universal body of the Common-weal is not thereby offended, or endamaged: but to the contrary, rather it receiveth much more profit and commodity. Even so God hath placed, and left here below in this World, Devils and wicked Spirits, to be as tormenters and executioners to wicked men: that so his Justice might shine the more glorious, to the comfort of the godly, and of his Elect, that live in the love and fear of him.

But to come again unto the *Epicures*: It is most certain, that they were no other, then the followers of nature: and that onely so far as things did fall under their outward senses. And if one should alledge unto them, that any Specters, Images, and Visions, had presented themselves; they would refer the same, for the most part, to the concourse and perpetuall flux of their *Atomes*: or to some other like reasons; the which we hold it not amisse to discover and decipher at large, as we have drawn them out of *Cicero*, or of *Lucretius*. All Images (say they) which do externally present themselves unto our senses, either they are *visible*, or *invisible*; If they be *Invisible*, either they are *created in the Ayre*, or *in our own minds and conceits*. As touching those made in the Ayre; it is not any strange thing, or abhorring from reason, that in the same should be engendred certain voices; like as we see it is naturall, that cold commeth from the Rivers; ebbing and flowing, from the Sea; and heat, from the Sun. And it may be, that some voice, being spread abroad within the Valleys, doth not onely rebound back again, to the place from whence it came; but doth dilate and scatter it self here and there, throughout the Ayre, as do the sparks that mount up from the fire. So that for one voice there are many engendred; which running through the empty Ayre, do enter within the Ears of those, that knew nothing of the naturall voice; and do put them into a misconceit, and fond opinion, that they have heard either some of the *Fayries*, or *Satyres*, or *Nymphes*, playing and sporting amidst the Woods.

As concerning those that are bred in the *mind*; They say, that for the innumerable course of *Atomes*; all whatsoever we do dream or think of, commeth incontinently into the spirit or mind, and sometimes passeth by Visions and Images into the bodily Eyes.

But

ſelves to our eyes and ſight, which never were in being, nor ever can be. For I may dream, or think of a *Scylla*, a *Chimera*, a *Hippocentaure*, and ſuch like conceited fictions, which never were, nor can be. And I may fain unto my ſelf, in my mind, ſtrange *Monſters*, and *Anticks*; ſuch as Painters do many times make, which neither are things, nor can poſſibly be. To be ſhort, if this Argument of the *Epicures* were true; it muſt needs be, that all things whatſoever the mind preſenteth, ſhould be of a certainty: and they ſhould fall ſo ſubject to our ſight, as we might plainly and ſenſibly ſee them: the which is the greateſt folly, that can poſſibly be imagined. Neither can they defend themſelves with the continuall concourſe of their *Atomes*: which (they ſay) do unceſſantly bring certain Images into the mind, and into the eyes of men. For, be it, that we ſhould confeſſe, that their *Atomes* do ſlide into the mind of man: how can they conclude thereof, that they deſcend into the ſight; nay, how can they deſcend; but that even by their own reaſons, their ignorance and ſottiſhneſſe may be diſcovered. For, if their *Atomes* do enter into the mind, it muſt needs be then by that means, that they be *Inviſible*; and that they do fly up and down very cloſely, and ſubtilly (as the very word doth alſo import.) Now if they fly *inviſibly* in the mind; how can they of themſelves ſo readily make any thing *viſible* and apt to be ſeen? Certainly, to make their *Atomes* viſible and corporall, there muſt be of neceſſity, beforehand, a great concurrence and huge heap of them drawn together; which cannot be ſuddenly done, but will require a great time. Now in the mean while that theſe *Inviſible Atomes* ſhall be a gathering, and getting together into the mind, they will be flitting and flying away ſome other where, as ſoon as the mind (which never retaineth one thing very long) hath put them out of remembrance. So that by this means they have not any leaſure to form themſelves *viſible* to the eyes of the body; but they return back again, even as they came at firſt, *Inviſible*.

Now let us proceed, and paſſe on to thoſe Images, which (ſay the *Epicures*) are reverberated from the *Ayre*, being clear and tranſparant in her *ſuperficies*. I do agree with them, that the *Catoptike*, that is to ſay, the *Speculative*, (being one of the kinds of the Art *Optike*) doth hold, that the refraction, which is made of forms (be it either in a mirrour in the Ayre, or in the water) commeth either of the denſity and thickneſſe of the mirrour, poliſhed and made bright, the which keepeth ſight, that it doth not diſperſe and ſcatter it ſelf: whereas otherwiſe, if the mirrour were tranſparent, or had any pores, whereby one might ſee through it, the ſight would diſperſe and ſcatter it ſelf abroad: Or elſe it commeth of the thickneſſe of the Ayre next adjoyning: or of the humid and moiſt concretion of the Water, which ſtayeth and limiteth the beams of the eyeſight. And that is the reaſon, why one may aſwell ſee his viſage in the water, as in a mirrour or looking-glaſſe; and ſo alſo in the water of the Sea, when it is not troubled nor toſſed with the

Winds,

Winds, but resteth calm and quiet; which *Virgil* testifieth in these Verses:

Of late (upon the shore) I stood, my self beholding
In waters of the Sea, no stormy winds then stirring.

But what will they infer of this, which every man will confesse to be true and infallible? So it is, (say they) that the Ayre being clear in her *Superficies* (like as doth the mirrour or looking Glasse); so will it yield of it self, some form or figure. Let this also be granted them: And what of that? Forsooth they conclude, that therefore in the Ayre, a man may see figures and Images. But who seeth not, that this conclusion is ridiculous, and Sophisticall: For it doth not answer to the terms of their proposition: but simply carrieth away the Subject, without speaking of that, which is thereunto attributed, and which is the knot of the whole question. But I would know of the *Epicures*, how they can prove unto us, that by their *Atomes* the Ayre may naturally engender forms and Images of themselves, which should be *visible*: and, which should be moving and living, as the Specters are. I do assure my self, that they have not any arguments so good, but they may as easily be dissolved and avoided, as was the former. But they will say, perhaps; that we see often in the Ayre *Comets*, *Fiery Flames*, and other *Prodigies*. True; this I will not deny; but these things (which they say are seen in the Ayre) do not take their originall neither of their *Atomes*, nor of the *Ayre*; but are engendred of the *vapours* dryed up from the Earth, as it is well known by the writings of good Philosophers. And the Ayre is susceptible and capable of them, by reason of some emptinesse in it; which doth easily yield and give place, and receiveth that which is sent unto it from below. Besides it is very evident, that such figures and Images as are seen in the *Ayre*, have not any life in them, as have the true *Specters*; the which also (the *Epicures* ought to shew by good reasons) to be carried to and fro, and to move themselves in the Ayre. For if they had attributed motion and stirring unto *Specters*; and had proved, that naturally, without having any Soul or life, they might notwithstanding be seen wandring, and running hither and thither in our form, or in any other; and that they are not onely to be seen in all parts of the Ayre, but in all other places whatsoever; then this might have stood them in great stead; to have impugned the Apparition of Specters, supernaturally, or against nature.

Moreover, if they will affirm, that the transparent and thick Ayre, receiving our figure by refraction, doth move it self as we do; and doth live and change from place to place, as we do; then must they also prove unto us, that the same should be a Specter; and not the Image of the object opposed thereunto, the which vanisheth away assoon as the same doth absent it self from it.

But if the Images be *visible*; either they are reverberated and beaten back, from the *Chrystall and transparant Ayre*, exceeding clear in her *superficies*? or they come of the *Spoyls and scales of naturall things*. Touching the *Ayre*; That it may of it self cast some kind of Image, having power to appear, they prove it in this sort; All Ayre that is Chrystalline or transparent, hath a kind of refraction, as appeareth by the mirrour (whereof Looking Glasses are made and polished) and by the water, and by a thick and darkned Ayre. And this do the *Catopticks* themselves teach in their principles; Now (by the comparison and similitude of the mirror, and the water) all Ayre which hath a refraction, doth of it self yield some certain form. And therefore it is not any thing strange if in an Ayre a man may see certain forms and Images. And they do bring also this comparison. Even as the Tapestry hangings in a Theater, or a large wide Hall, do cast abroad round about, their naturall colour, where they find an Ayre opposed against them; and the more that the beams of the Sun do beat or shine upon them, the more bright and shining lustre they carry with them; and seem to have cast off and left their colour, in the same place, which is directly in opposition against them; So is it most certain, that the Ayre may of it self cast abroad certain forms and figures; the which look by how much the more they be made clear, by the light which doth bring and tye them to our object, so much the more comprehensible shall they be unto our sight.

In brief, concerning the spoils and scales cast from natural things, of which, in their opinion, Images should be engendred. They do make this argument; The Caterpillars (say they) do leave their spoils in the hedges or bushes, like unto themselves; so do the Serpents among the thorns or stones; and the little creatures, at the time of their birth, do leave behind them their after-burthen; which is a little thin and slender skin, which they bring with them, from their dammes belly. Why therefore may there not be left or cast from the bodyes of naturall things, certain thin and subtill forms, or Images, proceeding from them as well, as a little skin and the after-burthen doth remain of the superfluity of little Creatures? But all these Arguments may very easily be dissolved.

And first, as touching the voyces, which, they say, may simply be created of the Ayre; I will not deny that. For it is most certain, that the voice, *is a certain beating and concussion of the Ayre, which falleth under the sense of hearing*, (as is affirmed by the *Grammarians*.) And the *matter of the voice* (as saith *Galen*) is the *breath*, and respiration of the Lungs; but the *form* thereof is the *Ayre*, without the which, neither can it be understood, nor can it be called a voice. Besides I will not deny, but that the sounds are raised within the empty Ayre, be it either by the winds, or by some other externall cause. But to say, that the voices, and the sounds are naturall and adherent to the Ayre, as the Tide to the Sea; and coldnesse to the Rivers; and heat to the Sun: It would then follow, that

without any externall cause at all, both the voice, and the senses should be created in the Ayre, and should perpetually adhere unto the Ayre, as the Tide doth to the Sea; and cold to the waters; and heat unto the Sun. But so it is, that the winds are not alwaies in the Ayre: and the sounds and voices are external things, comming into the Ayre, by the means of some other subject; the which is nothing to neither in the Sea, nor in the Rivers, nor in the Sun: because that in the Seas the Tide; and cold in the waters; and heat in the Sun, are unseparably, and continually. And there is great difference between *Accidents* that are *Separable*, and those that are *Inseparable*. For the separable Accident as the *Voyces* and the *Sounds* in the Ayre, may be abstracted, and drawn from the substance of the Ayre, and yet the Ayre shall neither perish, nor be the sooner altered thereby; But ebbing and flowing cannot be taken from the Sea, but the nature thereof must needs be changed; Nor can the heat be separated from the Sun, but that he must then lose his light; Neither can the cold be severed from the Rivers, but that the quality and nature of the water must be changed; which cannot possibly be; because naturally water is cold. And these three Accidents, are inseparably knit to those three substances, no lesse, then blacknesse is to the Raven, and whitenesse to the Swan. Moreover, it is a far greater foolery, to say, that of voices articulated and knit together, the voices themselves should be bred and engendred in the Ayre: For that is not onely against the nature of the Ayre, but against all order established in the World. Neither is it to any purpose, to alledge for an instance, the voice of an *Eccho*: the which being carried in the Ayre, doth spread it self, and scattereth (as a spark from the fire) here and there, not onely towards the party that made and dispersed the sound, but to some other places likewise. For the voice of the *Eccho*, is engendred of the voice of the party, and not of the Ayre, and is dispersed (as themselves confesse) by the speech of the man, from whom it took its Originall and first beginning. Neither will I easily grant unto them, that the voice of the *Eccho* doth disperse it self on all sides, without losing it self, or being extinguished. For it is a thing very notorious, and sufficiently proved, that if the *Eccho* be dispersed into another place, then that from whence it first received her voice, she is no more discerned or understood as the voice of a man, but onely as a confused and uncertain sound; which ranging through the Vallies, cannot be discerned, but onely for a resounding noise, and not otherwise. Now as concerning those Images, or similitudes, which the *Epicures* alledg to be created in the *thought or conceit*: saying, that the mind of man doth refer unto the eyes, whatsoever it dreameth, or thinketh on; and that by means of the abundance or concourse of the *Atomes*. I do make them the same answer, which *Cicero* yielded them: that if the mind and the eyes do so symbolize and agree together in operations, that whatsoever the mind shall imagine and conceive, the eye may presently see; It must needs then follow, that some things shall present themselves

And ſeeing we are now in the diſcourſe of Images, formed in a thick Ayre: It is to be underſtood, that their nature is to appear either by the *refraction* of our own naturall and proper form, or by *reflexion*. As touching their appearance by *refraction*, we have already ſpoken ſufficiently: But as concerning thoſe which are by *reflexion*; It is moſt certain, that their property is to appear by another form then ours: namely, of ſome lightſome body, which groweth into the thick and groſſe Ayre, in the humid and moiſt concretion of the ſame; or into the Glaſſe of a mirrour, making a *reflexion* of that thing which is reverberated and beaten back again into our ſight. Thus by way of reflexion may a man ſee within a looking-Glaſſe, thoſe men which are walking and marching in the ſtreets. And ſometimes a man ſhall think that men are walking near the walls of his Chamber: which notwithſtanding is nothing ſo; but that onely there is a reflexion of thoſe perſons whom we ſee aloof, walking and going up and down. So likewiſe by way of reflexion, may a man ſee in the Heavens ſometimes a ſecond Sunne, the Image of the true Sun; and ſo likewiſe of the Rainbow. Howbeit that this latter (as *Ariſtotle* would have it) is not any reflexion but a *relation* of the *Aſpect* unto our eye-ſight. But under his correction, that is not ſo: For if the Rainbow in the Heavens do not yield a reflexion to our ſight, it would not be ſeen in the water, or in a looking Glaſſe, as it is, and as daily experience ſheweth us. And this alſo may ſerve for a ſolution to that Argument of the *Epicures*, who by Compariſon of the clothes of Tapiſtry, that imprint their colours in the wall oppoſed, would prove, that the Ayre may alſo caſt any form or Image of it ſelf. For the colours of the Rainbow, and of Tapiſtry-hangings, are for the moſt part lively colours, as Azure or Sky-colour, red, carnation, and green; all which do naturally caſt a great luſtre, which may eaſily yield an impreſſion upon any ſolid thing, and may reflect unto our eyes. And yet nevertheleſſe, I ſee not how this can be a good argument, to ſhew that the Ayre can engender forms or figures; which may refer themſelves to the eyes, as *Specters*, and not rather, as Colours.

Laſt of all, touching that which the *Epicures* affirm; how, of the bodies of things do iſſue and remain certain Spoils: The ſame hath not any foundation upon naturall reaſon, or upon any apparance of truth. For, is there any likelihood, or probability, that if the creatures do leave behind them their after-burthens, or other ſuch ſpoils, bereaved from them, in the places where they have been: That therefore the bodies (be they dead, or be they alive) do leave an Image, or impreſſion of themſelves, in their abſence, after they are departed from thoſe places? It is moſt certain, that the bodies of any creatures, have not any thing in them, which either in their life-time, or after that their ſubſtance is periſhed, can be abſtracted or ſeparated from them. For otherwiſe, of one body there ſhould be two made; which were a ſtrange thing, and altogether abhorring from nature. And were not

much

much different, either from the Fables of the *Poets*, who of a dead body, made the abstraction of a shadow, which they called the Image and Idoll thereof, (as is affirmed, both by *Sergius*, and *Lucian* and the *Commentator* upon *Homer*) or else from those fabulous and idle dreams of the *Rabbins*, and *Talmudists*, which had their *Nephes*, as saith the Author of *Zoar*. But the truth is, that those Creatures which do use to cast their spoils from them, do leave no other then a thin slender skin, which being superfluous, is no more remaining or abiding with the body: Howbeit, that it commeth from the body; as appeareth both by the after-burthens of all creatures (wherein the young ones being wrapped and enfolded in the bellies of their dams, yet in comming from thence, do easily and naturally cast them off) as also by the spoils of the Serpent, or Snake, and by the skins of the Silk-worms, and the Caterpillars; the which superfluities, are drawn and cast off particularly from these beasts or Creatures, as a mark to the one, to wit, the Silk-worms, and Caterpillars, that they do change from their former state, and to the other, namely the Serpents, to shew the poisons and ill hearbs and seeds, which they have eaten all the Winter, according as *Virgil* writeth of them.

These Arguments being thus finished: Let us now come to that which the *Epicures* affirm to be the cause why any should be touched and attainted with fear; when they see such Images and figures, which they affirm naturally to flit and fly up and down. We (say they) are affected and altered, according to the things which we see, and which are next unto us. As for example; we perceive, I know not what, salt humour being near the Sea; and in touching of Wormwood, and of Rue, we find a kind of bitternesse: and when we are near a Smith, we feel our teeth to gnash, and to be set on edge, at the noise of his File, or Saw, wherewith he worketh. So likewise, when these Images and figures do present themselves unto us, we cannot possibly abide nor suffer them; but we find our selves altered and changed in our understanding: howbeit some more then other some. For like as there be certain seeds within the eyes of Cocks, which shining and shooting into the eyes of the Lions, do so strike and pierce their eye-lids, and do inflict upon them such pain and grief, that they are constrained to fly from them, being not able to abide or endure the sight of the Cock; So are there some men, who have their senses so apprehensive and subtill, that they cannot hold from being afraid, when they see such vain Images and figures before them.

But hereunto we must give them this answer; that the fear which men have by the sight of Specters or Spirits, commeth in regard that the things are unaccustomed and admirable to the bodily senses; and not from any secret seeds, which are contrary to our nature, and much lesse from any natural passion; such as that is, wherewith men are touched, that abide near the Sea, or those that see Rue or Wormwood, or do hear the noise of a Smiths file or saw. For if it were of any natural passion that this fear proceeded; then would not

not the party terrified, be so confounded and astonished even in the very powers of the Soul, as it is commonly seen that men are, at the sight of Specters or Spirits: but rather he should be onely moved by a certain *Antipathy* or abomination (as *Pomponatius* calleth it) and would onely abhor and fly from that which he so feareth. Besides, things that are supernatural, do much more touch the senses of man, then those things do, which are natural. Neither are they to be compared with such things, as having a natural cause (howbeit secret) do happen to be seen daily and ordinarily. Now I say, that the cause of these things (though naturall) is secret: For *Alexander Aphrodisem*, speaking of the noise of the File, and how it setteth the teeth on edge, with other things of like nature, saith, that Nature hath reserved the reason thereof unto her own secret knowledg, not being willing to impart the cause thereof unto men. The like may be affirmed of the greatest part of those *Antipathies*, which being concealed from men, yet cannot come of any secret seeds, that are contrary or enemies to nature (as the *Epicures* dote) but are hidden in the secret *Magazin* or Storehouse of Nature, which hath not revealed or laid the same open unto any person. Who can tell the reason why the *Conciliatour*, otherwise called *Peter de Albano*, did abhor milk? Why *Horace*, and *Jaques de Furly* could not abide *Garlike*? nor *Cardan* could away with *Egs*. And why that Gentleman of *Gascoigne* (of whom *Julius Cæsar Scaliger* speaketh) could not abide the sound of a *Violl*? And of this latter in *Cardan* you may read the History. The Physitian *Scaliger* writeth, how he himself knew a Gentleman, his neighbour, which had in him such an *Antipathy* at the sound of a *Violl*, that as soon as ever he heard it (were he in any company, even of the best sort, and that either at Table, or elsewhere) he was constrained to forsake the place, and to go away to make water.

Now it happened, that certain Gentlemen having of a long time perceived and known this strange nature and disposition in him, did one day invite this Gentleman to dine with them; and having provided and suborned a certain Minstrel of purpose, they caused him to be kept close till the appointed dinner time, when being set at Table, they had so placed the Gent. in the midst of them, as it was not possible for him to get forth. Now as they were in the midst of their dinner, in came the Fidler, and began to strike up his Violl near unto the Gent. he that never heard the sound of that instrument, but was presently taken with an extream desire to pisse, grew into an exceeding great pain: for being not able to get from the Table, nor daring to lay open his imperfection to the whole company; the poor man shewed by the often change of his countenance, in what pitiful case and pain he was. But in the end he was constrained to yield to the present mischief, and to reveal his imperfection. He that should undertake to search and find out the cause of this so admirable an *Antipathy*, I assure my self he should be as long a time about it, as was *Aristotle* in seeking out the cause of the Flowing and Ebbing of the Seas, (whereof have written *Gregory Na-*

zianzen, Justine Martyr, Eusebius, and others) and yet he could never learn the certain cause thereof.

But as touching the reason why the Lion doth fly from the Cock: It commeth not from any seeds that lye hidden within the eyes of the Cock, and which from thence, should strike into the eyes, and hurt the sight of the Lion: but it is by a kind of *Antipathy,* whereof we have formerly spoken. By which also the *Elephant* doth fly from the *Hogge,* and the *Horse* from the *Stone Taraxippe*; Or else it is, for that the Cock and the Lion, partaking both of them of the nature of the Sun (but the Cock more then the Lion;) it happeneth that the Lion perceiving it, doth presently fly from him; as the valiant *Hector* is said to fly before *Achilles,* who was more brave and more warlike then he. Or else it is because the Cock, being a celestiall fowl, and the Lion a terrestriall Creature, and of a grosser matter (having the spirits more sensitive and brutal then the other) doth therefore by nature yield and give place, to that which is more excellent. And this reason seemeth unto me in some sort allowable: the rather, for that those Devils which are of a more materiall and terrestrial nature, and be called Devils of the Sun, do fly the voice of the Cock, as well as the Lion (as *Psellus* teacheth us). And thus, in my opinion, you see sufficiently how all the Arguments and foolish dreams and fancies of the *Epicures,* may be soon answered, and easily dissolved.

The

The Arguments of those which deny that the Angells and Devils can take unto them a body; Confuted.

THey which do deny that the Angels and Devills can take unto them a body, do not aim at the mark to deny their essence, (as do the *Sadduces* :) but they do it onely to disprove and impugne their Apparition. For it is a good consequent; if the Angels and Devils take not upon them any body, then can they not appear: And if one should reply unto them and say; That in our spirit and understanding the Angels and Devills may give some shew and token of their presence. To this they have their exception ready: That things spirituall and intelligible and all sorts of Intelligences, do represent themselves by things that are sensible. We will see therefore by what reasons they endeavour to prove, that an Angell or a Devill cannot take a body unto them.

No Body (say they,) can be united to an incorporal substance, but onely that it may have an essence and a motion by the means of that substance. But the Angells and Devils cannot have a body united in regard of any essence: for in so doing we must conclude, that their bodies should be naturally united unto them, which is altogether untrue; and therefore it remaineth that they cannot be united unto a body, but onely in regard of the motion: which is a reason of no sufficiency for the approving of their opinion. For thereof would follow an absurdity in regard of the Angels: to wit, That they might take all those bodies that are moved by them, which is a very great and grosse errour. For the Angell did move the tongue of *Balaams* Asse: and yet he entred not in his tongue. And therefore it cannot be said that an Angell or a Devil, can take a body unto them.

To this Argument I answer, That true it is, that an Angel and a Devill, cannot (to speak properly) take unto them every body that is moved: For to take a body signifieth to adhere unto the body. Now the Angels and the Devils do take unto them a body, not to unite it to their nature, and to incorporate it together with their essence: as he that taketh any kind of meat for sustenance: much lesse to unite the same to their person: as the Son of God took upon him the humane nature: But they do it onely that they may visibly represent themselves unto the sight of men. And in this sort

the Angels and Devils are said to take a body, such as is apt and fit for their Apparition, as appeareth by the Authority of *Denis Ario-*
"*pagyte*, who writeth, that by the corporal forms the properties of
" Angels are known and discerned.

Again they say, that if the Angels and Devils] do take a body, it is not for any necessity that they have, but onely to instruct and exhort us to live well, as do the Angels; or to deceive and destroy us, as do the Devils. Now both to the one and the other, the imaginary Vision, or the tentation is sufficient; and therefore it seemeth, that it is not needfull they should take unto them any body.

I answer; that not onely the imaginary Vision of Angels is necessary for our instruction, but that also which is corporall and bodily, as we shall shew anone, when we intreat of the Apparition of Angels. And as concerning the Devils, God doth permit them both visibly and invisibly to tempt men, some to their salvation, and some to their damnation.

Moreover they thus agree: That God appeared unto the *Patriarchs* (as is to be seen in the Old Testament, and the good Angells likewise,) as *Saint Augustine* proveth in his book of the *Trinity*. Now we may not say, that God took upon him any body, except onely in the mystery of his Incarnation. And therefore it is needlesse to affirm, that the Angels which appear unto men, may take upon them a body.

I answer, (as doth *Saint Augustine*) who saith: That all the Apparitions which were in the old Testament, were made by the Ministery of Angells, who formed and shaped unto themselves certain shapes and figures imaginary and corporal, by which they might reduce and draw unto God, the Soul and Spirit of him that saw them; as it is possible, that by figures which are sensible, men may be drawn and lifted up in spirit and contemplation unto God. And therefore we may well say, that the Angells did take unto them a body, when they appeared in such Apparitions. But now God is said to have appeared; because God was the Butt and mark whereunto by Vision of those bodies, the Angels did endeavour and seek to lift up unto God the Souls of men. And this is the cause that the Scripture saith, That in these Apparitions sometimes God appeared, and sometimes the Angels.

Furthermore, they make this Objection. Like as it is agreeing naturally to the Soul to be united to the body: so, not to be united unto a body, is proper and natural unto the Angels and Devils. Now the Soul cannot be separated from the body when it will: Therefore the Angels and Devils also cannot take unto them a body when they will.

For answer whereof, I confesse that every thing is born and ingendred hath not any power over his being; for all the power of any thing floweth from the essence thereof, or presupposeth an essence; And because the Soul by reason of her being, is united un-

to

to the body, as the form thereof; it is not in her puissance to deliver her self from the union of the body. And so in like manner it is not in the power of any Angell or Devill to unite themselvs to any body as the form thereof; but they may well take a body whereof they may be the moving cause, and (if a man may so speak) as the figure of the figure.

They affirm moreover, that between the body assumed, (if I may use this word) and the party assuming, there ought to be some proportion and similitude; But between the Angell or Devill, and a body, there is not any proportion; for both the one and the other are of divers kinds, and by consequent both of them are incompatible together.

To this I answer, That if the proportion be taken according to the quantity, greatnesse, and measure, there is no proportion between the Angels or Devils, and a body; because their greatnesse is not of one and the same kind, nor of one and the same consideration. Notwithstanding nothing can let but that there may be a certain habitude of an Angell to a body: as of a thing that moveth to the motion, and of a thing figured to the figure, the which may be termed a proportion.

Another Argument they make, which is this: No substance finite (whatsoever it be) can have in any operations together: An Angell is a substance finite; and therefore it cannot both minister unto us, and take to it self a body together.

But this is easily dissolved: for I say, that these two operations, To take a body, and to serve in their Ministery, are ordained mutually to the Angels: and therefore nothing hindreth them, but that the Angels may use both of them at once, and together.

Again they inferre, that if Angells and Devils do take a body either it is a *Celestial Body*; or some other, having *the nature of some of the four Elements*. Now the Angels cannot take a *Celestiall Body*, for that the Body of the Heaven cannot divide it self, nor cannot make any abstraction from it self: much lesse can the Devils have that power, seeing the Angels have it not. Besides, they cannot take unto them a body of *Fire*, for then they should consume and burn the body, near to which they do approach: much lesse can they take a body of the *Ayre*, for that is not figurable; neither can they take any body that is a moveable Element, and retaineth no form; nor yet by the same mean can they have a *Terrestriall* body; for we see it written how the Angels do very soon and suddenly vanish away out of sight, as it appeared by that Angell which came to *Tobias*. And the Devills also when they shew themselves in any Apparition, can in a moment withdraw themselves from the sight of men. And therefore being unable and unapt to take upon them any body, either Elementary or Celestiall; it must needs follow that they appear not at all.

To

To this I answer, That the Angels and Devils may take a body of any Element whatsoever, and which themselves will; yea and of many Elements mixt together. Neverthelesse it is most likely to be true, and the common opinion is; that they do soonest of all take unto them a body of the Ayre, by thickning the same, and forming it of vapours, that mount and arise from the Earth, and in turning and moving it at their pleasure, as the wind moveth the Clouds, being able to make the same to disappear and vanish away again whensoever they will, by reason that it is nothing but a vapour.

But yet this will not satisfy them, but they go further, saying; That every assumption of a body, is limitted and bounded with some union: But of an Angell, and of a Body, there cannot be made any of those *Three means of Unity*, of which *Aristotle* speaketh; For they cannot be made one by *Continuation*, by *Inseperability*, nor by *Reason*.

To this a man may answer as before. That there is not any union in the assumption of a body by an Angell. For if there were a union, then in truth that which *Aristotle* speaketh, should be requisite between the Angell and the body which it assumeth. But there is not between them any union, save onely that which is of a thing moving to the thing moved, as we have before affirmed.

Again, the good Angels (say they) in appearing unto us, either do take *True Figures visible and palpable*, or such as are altogether false: if they have such as be true, it should then follow, that if they appear in a humane body, then they do assume a *True humane body*; But this is unpossible, unlesse we should say, That an Angell may enter into the body of a man, which is a thing not convenient nor agreeable unto the Angelicall Nature. And if they have *False Figures*, this would be much more unfitting and unbeseeming them: for that all feigning and dissembling, or any kind of fiction is very unseemly in the Angels of Truth. And therefore in what sort and fashion it be, the Angels cannot take any *Body upon them.*

To this objection I answer, That the bodies which the Angells do take, have *True and unfeigned forms so far forth, as they may be seen and perceived by the senses, be it in their colour or their Figure,* but not *according to the nature of their kind*, For that cannot become sensible but by accident. That therefore is no cause why a man should say, that there is any fiction and feigning in the Angells: for they do not oppose and set before our eyes humane shapes and forms, because thereby they would be thought and esteemed to be men; but to the end that by their humane properties, we should know the vertues of the Angels. And like as *Metaphorous* speeches are not therefore any whit the sooner to be reputed false, in which by the similitude of things, other significations are comprehended; So the figures and forms of Angels are not false, because they

are

are taken and assumed to the similitude and semblance of men.

More then so (they reply) that the Angels and Devills by the vertue of their Nature, cannot work or create any effects within humane bodies, save onely by the means of their naturall vertues. But their naturall vertues cannot be in things corporall to form any Figure of a humane body, but onely by the usual and determined mean of Generation, to wit, by the seed naturally ordained to that effect: in which sort the Angells and Devills cannot take a body upon them. And the same reason and consideration is there of other figures of earthly bodies also which they take unto them.

But hereunto this answer may be made them, That albeit the natural vertues of a body, do not suffice to produce a true shape of a humane body, but onely by the due and ordinary mean of Generation: Neverthelesse so it is, that the Angells and Devills are capable to cloath themselves, and to put on a certain similitude of humane body, as touching the colour and figure, and other such exteriour Accidents, and that especially at such a time, as when it may suffice them by a locall motion to move any such bodies; by means whereof both the vapours are thickned, and again purified and made thin, as also the Clouds are diversly painted and figured.

But they object again, that this is not sufficient: But (they say) that it behoveth the cause moving, to infuse some vertue into the body moved, but cannot infuse any vertue, except it touch it. And if it be so that the Angells have not any touching nor feeling with the body, it seemeth that then they cannot move it. And therefore it must needs be, that they cannot take upon them any body.

But it may be said, that the Angells by their Commandement onely, may move the body with a motion locall, which they give unto it in touching of it, not with a corporall kind of touching, but a spirituall.

Against this solution, they dispute further saying; It behoveth the mover, and the thing moved, to be connexed, and united together, as appeareth by *Aristotle*. But in saying that an Angell doth command any thing of his own will, it is to be presupposed that then he is not together with the body, which is said to be governed by him; and therefore he cannot move the body onely by his commandement.

Hereunto I answer; That the Commandement of the Angell doth demand an execution of his vertue and puissance: and therefore it must of necessity be, that there be some spiritual touching of that body by which it is moved.

They insist yet further, and say; That the Angells cannot move bodies with any locall motion: and that therefore in vain should the bodies be obedient unto them, seeing they should still remain

remain immoveable. And to prove this they bring divers Arguments.

Their first Argument is taken from the Authority of *Aristotle*, who saith; That the locall motion is the principall, and most perfect of all other motions. Now the Angells (if it be granted that they take a body) cannot use any lesser or inferiour motions; It followeth therefore by a more forcible reason, that they can much lesse use any locall motion, which is the greatest, and the most excellent of all others.

But the answer is easy, and we say; That the Angels moving themselves with a locall motion, by the phantasmaticall body which they took, may also cause the other lesser motion, by using some corporall agents for the producing of those effects which they purpose; like as the Smith useth fire to soften the Iron, and to reduce it to that which they have an intention to make of it. And as touching that saying of *Aristotle*; That the locall motion is the chiefest of all motions; the reason thereof is, because every corporall nature having life, is apt to move it self locally by the means of the Soul, be it either reasonable or sensitive, which giveth life unto it.

Their second Argument is; That the locall motion of naturall bodies doth follow their forms: But the Angels are not causes of the forms of natural bodies, and therefore they cannot be a mean to give them any local motion.

Neverthelesse, answer may be made them, That in bodies there be other locall motions then those that do adhere unto the forms: as the flowing and ebbing of the Sea, do not follow the substantiall form of the water, but the influence of the Moon; with much greater reason, therefore, may other locall motions (then such as adhere to to the forms) follow spirituall and incorporall substances.

Their third Argument is; That the corporall members do obey to the conception of the Soul in a locall motion, in asmuch as they have from her the beginning of life: now the bodies which the Angells take unto them, have not from them the beginning of life: for then it would behove that the bodies and the Angels should be united together. And therefore it followeth, that the bodies by them assumed, cannot be obedient to any locall motion.

I answer, That the Angells have their vertue lesse restrained or hindred then the Souls, insomuch that being separated from all corporall massinesse, they may neverthelesse take an Ayry body, the which they can move locally at their will and pleasure.

Besides all the former Arguments, they reply yet further, and say: That every corporall motion doth not obey to the command of the Angells, as touching the forming and fashioning thereof: now the figure which the Angells take, is as a kind of form. And

And therefore by the onely Commandement of the Angels, cannot any body take any form or figure whatsoever, be it either of man, or of any other diverse kind comprised under one gender.

To this the answer is, That the figure which the Angells take, is in very truth a form which is made by the abscision and dismembring (as a man may say) of the thickning of the Ayre, or by the putrefaction of it, or by the similitude and motion which may be taken of the same matter. But there is a very great difference between the Form and Figure that is made so accidentally, and that which is naturall and according to the true substance of a thing, the which cannot possibly be confounded with this accidentall Figure.

This is not all which they object: for they say further touching the Devills: That if they do invest themselves with a body, then they ought to be within the body which they have taken. Now Saint *Jerome* interpreting that place of the Psalmist; *The Lord is in his holy Temple*; and the *Glosse* do say, that the Devills do command and rule over Images and Idolls externally, and cannot be in them internally: and the Idols are bodies as every man knoweth. And therefore it cannot be said, that the Devills can take upon them any bodies.

I answer, That to be in or within a body of some substance, hath a double and twofold entendment of understanding. In the first sort it is understood under the *Terms* of *Divinity*. And in this manner, nothing letteth but that the Devill may be in a body. In the second sort it is meant according *To the essence*, as in giving a being to the thing, and in working man in it, which is proper unto God onely: howbeit that God doth not make a part in the essence of any thing; *For God is a substance separated and abstracted solely and onely in it self*. And for the further interpretation of Saint *Jerome* and the *Glosse*, which say, That the Devill is not in Images: we may affirm, that they do privily and closely reprehend the false opinion of the paynims and Idolaters, who made but one thing of the Idoll (were it of Wood, Brasse, or Stone,) and of the unclean spirit that remained within it; and by that means would have made a living substance of that which in its own nature was senselesse and without life, not having either hands to touch withal, or feet to go on, or tongue to speak with; except such onely as the Devill did seem to give unto it, by his deceitfull illusions.

To make short, they object this Argument also: If the Angells and Devills do take to them any body, either they are united unto *The whole body*, or to some *Part* thereof: If they be united one-

ly to a *Part* thereof, then can they not move the other part, but onely by the means of that part which they do move. But this cannot possibly be; for otherwise the body assumed, should have such parts as should have the Organs determined to the motion, which is proper to none but living bodies. But if the Angells and Devills be *United immediately to the whole body*, it behoveth them then also to possess every part of that body which they have taken to them; and so by that means they should be in many places, which is proper and appertaining to God onely: And therefore the Angells and Devills cannot take any body unto them.

To this Argument answer may be made in this manner; That the Angell or Devill so taking any body upon him, is wholly in the whole body which it assumeth, or else in a part thereof, as the Soul is in the body. For albeit he be not the form of the body which it assumeth, as is the Soul; yet so it is, that he is the mover thereof. Now it behoveth that the mover and the thing moved, should be together; and it is nothing to the purpose to say, that an Angell or Devill, filling a body whole and entire of substance, can be in divers places: for the whole body assumed by an Angell or Devil, is not but in one place onely, albeit the same be admitted to have many members and many parts.

Thus far have I done my best, both to set down and to refute all the reasons and Arguments objected by those who deny that Angels and Devils can asume and take unto them a body; to the intent that from hence forth their mouths might be stopped, and that they may not esteem as fables the History of Specters, and of the Apparitions of Spirits.

But before I come to conclude this discourse, I may not forget to tell you how that many of the *Rabbins* and *Jews* which have taken upon them to interpret the holy Scriptures, have held opinion, and been of the belief, that those Angels which appeared to the *Patriarks* and *Prophets*, did not appear in any body, nor did assume unto them any body to make themselves visible. And of this opinion amongst others was *Rabbi Moses*, one of the most learned *Rabbins* of the Jews, who said; That all that which is read and recorded in the Old Testament of the Apparition of Angels, did come by an imaginary Vision; that is to say, sometimes in sleeping, and sometimes in waking. *But* this position (as Saint *Thomas* of *Aquine* calleth it,) cannot prevail against the truth of the Scriptures; for by the phrase and manner of speeches which are usuall in the books of the Old Testament, it is easy to know and discern a difference, that which is signified and declared to have *Appeared purely and simply to our eyes*, from that which is said to be done by the means of a *Prophe- ticall Vision*. For when it ought to be understood, that any Appa-

rition

rition was made by way of Vision, there are some words put down and inserted, which do properly appertain to the Vision, such as the Scriptures do intend; as in *Ezechiel, the Spirit of the Lord* (saith he) *lifted me up between the Heaven and the Earth, and led me into* Jerusalem *by the Visions of the Lord.* I say therefore, that when it appeareth that things are said to be done simply, we ought to understand them as done simply and truly. Now we read in the Old Testament, that many Apparitions have been made in body: And therefore we ought to grant, that the Angells do sometimes assume and take unto them a body, in forming such a body as is sensible and subject to the external and corporal Vision, as well as some kind of shapes do form themselves in our imagination, which do produce an imaginative Vision, when we are sleeping. But this shall suffice touching this matter.

FINIS.

A Table of the first Part of this Book, being the *Apparitions* of *Devills*, and *Evill Spirits.*

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